

# The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOL. XII. No. 42.

CHICAGO, SATURDAY, JANUARY 18, 1889.

WHOLE No. 585.

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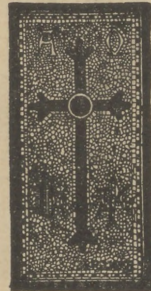
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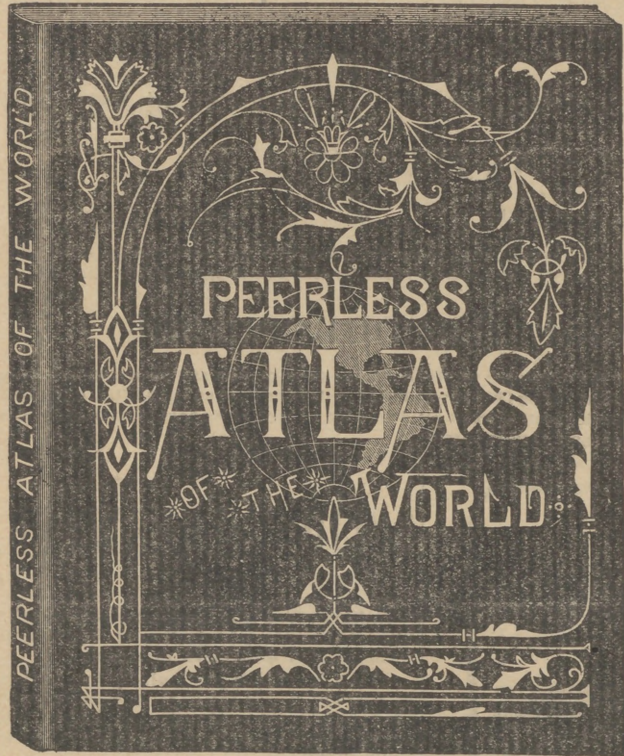
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# The Living Church.

SATURDAY, JAN. 18, 1890.

## NEWS AND NOTES.

At a full meeting of the Council of the Church Association, it was unanimously resolved that an appeal be made to the House of Lords against the decision of the Court of Appeal in the case popularly known as the St. Paul's reredos case.

It is related of Napoleon that when Marshal Duroc, an avowed infidel, was once telling a very improbable story, giving his opinion that it was quite true, the Emperor quietly remarked: "There are some men who are capable of believing everything but the Bible."

ALL the best sites along the hill country of Judea, between Jerusalem westward and the sea, have been bought by Russia and covered with splendid Greek temples. The great pilgrimages of the day are from Russia to Palestine. Every year between thirty and forty thousand pilgrims visit the Holy Land.

MORE light has been thrown upon the question of episcopal insignia. A correspondent of a Church paper describing the first service of the Bishop of Michigan in his diocese, said that "he bore the insignia of his office, a purple-covered Prayer Book, over which his serious face bent." The magpie, a purple-covered book, and a serious face—what more is needed?

The *Pall-Mall Gazette* understands that the Archbishop of Canterbury, on considering the various protests forwarded to him from Australia as to the election of Canon Saumarez Smith to the see of Sydney, does not see his way to proceed to his consecration. It is understood that Canon Smith has offered to resign all claims, in order to clear the way to a new election.

THE venerable Bishop of California has applied to the Standing Committee of his diocese for the relief of an assistant-bishop. Bishop Kip proposes to assign to such assistant, all executive and administrative powers. The Standing Committee, in assenting to the request of the Bishop, have called a special convention of the diocese, to meet in Trinity church, San Francisco, February 5th, for the purpose of electing an assistant-bishop.

The *Church of To-Day*, in commenting on Bishop McLaren's letter on the Pastoral Letter, asks the Bishop to show the Church the "better way" of which he speaks. We trust the Bishop will not frown upon us if we speak out of turn, but as they who have suffered under the affliction of reading Pastoral Letters to restless congregations, we should say: Abolish the Pastoral Letter.

At the second anniversary of the death of the Rev. A. H. Mackonochie, the committee on the memorial fund reported that it had been decided to erect: (1) "A high altar in St. Alban's church, the vicar stating that £1,000 subscribed to the fund had been given on the express understanding that it

might, if thought fit, be devoted to this object;" (2) "A memorial cross on the spot where the body of Father Mackonochie was found, and another at the head of the loch where he was last seen alive, the cost of the two not to exceed £150;" (3) "The ground on the south side of the church to be cleared and put into proper condition, at the cost of (not exceeding) £200."

THE Rev. Edward Bradley, B. A., better known by his *nom de plume*, "Cuthbert Bede," and author of "Verdant Green," and other popular works, died at his residence, near Grantham, on the 12th ult. Mr. Bradley had been in failing health for the past year. He was in his sixty-second year. He was born in 1827, and educated at Durham University, where he was Thorp Scholar and Foundation Scholar at the University College. Having graduated at Durham, he was ordained in 1850, appointed incumbent of Bobbington, Staffordshire, in 1857, and rector of Denton, Huntingdonshire, in 1859. The latter incumbency he held till 1871, when he was appointed rector of Stretton, near Oakham county, Rutland.

ON Thursday, December 19th, the Rev. John Elliott, vicar of Randwick, near Gloucester, entered upon his ninety-ninth year. Should he live until the 30th of January, he will then have completed the seventy-first year of his incumbency of Randwick. Mr. Elliott graduated in 1818, and was ordained deacon and priest in the same year, by Bishop Ryder, and was presented to Randwick in the year which saw the birth of the Queen. The venerable gentleman still takes part in the ministerial work of his parish, and his name is appended to the protest addressed to the Bishop of Gloucester in reference to the decision of the Archbishop of Canterbury in the trial of the Bishop of Lincoln.

THE death is announced of Dr. Von Dollinger, the leader of the Old Catholic movement. He was born at Bamberg, in Bavaria, Feb. 28th, 1799, and was ordained in 1822. His works on Church History have world-wide fame. His treatises on the temporal power of the Pope were of course in direct opposition to the policy of the Vatican, but he remained in communion with the see of Rome, until the decree of the Vatican council affirming Papal infallibility, forced him into what is known as the Old Catholic movement. He was excommunicated by the Archbishop of Munich in 1871. He presided over the Old Catholic Conference at Bonn in 1874. He has been regarded as the chief and counsellor of the Old Catholics.

GENERAL CLUSERET, who was "Minister of War" during the Communist insurrection, and now represents Toulon in the Chamber of Deputies, relates that when the troops entered Paris in May, 1871, he had no place of refuge open to him, and he bethought himself of a priest whom he had admitted to the prison of Mazas to administer the Sacrament to the Archbishop of Paris, Monsignor Darboy. He applied to this pastor, who took

him in, dressed him as a priest, kept him for six months, taking him to attend theological lectures, and finally got him safely out of the country with the aid of the Archbishop of Brussels, who sent his chaplain to Paris to convey the Communist to Belgium in the garb of an ecclesiastic.

No words of ours are needed to add force to Bishop Whipple's appeal. Our readers have seen Enmegahbow's pathetic letter, and will not be slow to respond to Bishop Whipple's earnest words:

MAITLAND, FLA., Jan. 9, 1890.

DEAR BRETHREN:—When God so mercifully spared my life on that fearful railway wreck, I asked, why? I do believe it was to finish my work. One thing I must do, re-build the beautiful church at White Earth. For thirty years I have carried these Indians in my heart, and God knows how I love them. The church of St. Columba was very beautiful. It was insured for \$3,500; I shall need \$2,000 in addition. All the scattered bands of Chippewas are to be removed to the White Earth Reservation. The Roman Catholics have a beautiful church, school, and parsonage, and unless we re-build, we shall give up work which God has so greatly blessed. I shall be deeply grateful for any help; offerings may be sent to Bishop Gilbert, St. Paul, Minn., or to myself.

H. B. WHIPPLE,  
Bishop of Minnesota.

THE question of the responsibility of individual bishops for the sentiments of the Pastoral Letter is argued triennially. Bishop McLaren stated in his letter to Mr. Williams, an extract from which we published, that "there is a rule of the House that the Pastoral is to be taken to represent the bishops, only as any other action that rests upon the will of the majority, represents them." We have thought it well to disinter the rule referred to, from the journals of General Convention, and give it publicity. In the journal of General Convention of 1883, House of Bishops, p. 12, it is recorded that "the Bishop of Springfield offered the following preamble and resolution, viz.:

WHEREAS, Grave doubts exist as to the personal responsibility of each bishop for the sentiments expressed and the statements made in the Pastoral Letters which are from time to time put forth by the House of Bishops; therefore

Resolved, That a committee of five bishops be appointed to take into consideration this question, and report, as soon as practicable, their judgment on this point.

The bishop presiding appointed as such committee the Bishops of Connecticut (Williams), Texas (Gregg), Central New York (Huntington), Springfield (Seymour), and Michigan (Harris). This committee reported, see p. 75, same journal:

The special committee appointed to take into consideration the preamble and resolution offered by the Bishop of Springfield, relating to the personal responsibility of each bishop for the sentiments expressed and the statements made in the Pastoral Letters which are from time to time put forth by the House of Bishops, respectfully report that in their opinion it has always been understood that the Pastoral Letters are always to be regarded as representing the mind of the House of Bishops, and of each bishop in the same degree and to the same extent, as any other action of the

House, and no farther. The committee ask, therefore, to be discharged from the further consideration of the subject.

In connection with the sad vacancy of the see of Durham, it may be of interest to note that the bishopric is of the value of £7,000, and its occupant ranks next after the Bishop of London and before the Bishop of Winchester. Half a century ago it was considered the wealthiest and best endowed bishopric in England, and its holder was a sort of prince bishop, the assizes being held jointly in his name. But these and all other secular prerogatives were removed by successive enactments, the great wealth of the bishopric being handed over at the same time to the Ecclesiastical Commissioners. The Bishop is patron of over sixty livings, and of about forty more alternately with the Crown, of the archdeaconries of Durham and Auckland, and of all the canonries in the cathedral. The see was established at Holy Island in 635; but, on the invasion of the Danes, it was removed to Chester-le-Street, where it continued for 200 years, when it was finally fixed at Durham. The palace of the Bishops is at Auckland Castle, Bishop Auckland, and their town residence, the Lollards' Tower, Lambeth Palace.

FATHER HUNTINGTON'S recent visit to Chicago was for the purpose of delivering an address before the Economic Club, on "The Church and its Attitude to Social Reforms." His argument was for the realization of the prophecy of Christ, for the consummation of a universal brotherhood, a world-wide society, such as that of the Church of Christ. It was a sad commentary on the Church, he thought, that the great mass of humanity in all great cities, though they had no special hatred of the Church, yet felt that it was a thing apart from them. They felt themselves removed from the Church by their condition in society, and thus the mass of the people was lost to the Church. And why this decadence of the power of the Church over the minds of the people? The aversion of the masses to the Church was, the speaker thought, due in a great measure to the attitude of the Church towards the poor. The masses found the preachers of the great churches ready enough to talk of future happiness, but when it comes to doling out some of this happiness and peace in this world they were too often dumb. He outlined the principles of the two great divisions of political economists—the individualists and the socialists. Each of these was striving for that one great end, the universal brotherhood of mankind—the Church of Jesus Christ. The different reformers advised different methods for arriving at this desideratum, but their principles were the same—the brotherhood of all mankind, the realization of the Church of Jesus Christ. Now, since such a society already existed, it was the duty of social reformers to enter that society, to go into the Church, make it what it should be, and to take the kingdom of heaven by main force.



## CANADA.

The Christmas services of the Church were heartily and happily celebrated throughout the country, notwithstanding the arrival of that disagreeable visitor from across the ocean, *La Grippe*. The decorations of both city and country churches were most tasteful and harmonious, while the Christmas music was in many cases unusually fine. Christmas Eve services seem to have been more general this year than heretofore.

The Bishop held a Confirmation service in Christ church, on the Mohawk Reserve, in the diocese of Ontario, in December. The rural dean and several of the clergy were present. The missionary presented 78 candidates. Amongst the decorations were several illuminated texts in Mohawk, presented to the chief by an English lady. Holy Communion was afterwards administered, of which over 100 partook. The Bishop in his address was urgent in pointing out the duty of members of the Church of England to try and understand the history and doctrines of the Church. The Anglicans of Kingston will give one-fourth of the sum required to build an episcopal residence for the Bishop of the diocese (Ontario) in that city. The Rev. F. Prime, incumbent of All Saints' church, Kingston, died recently. He was a brother of the Rev. Father Prime of Boston. Five priests and three deacons were ordained in St. George's cathedral, Kingston, a few days before Christmas.

A difficulty has arisen in Ottawa respecting the Ministering Children's League. It is now proposed to extend the society on an undenominational basis, but the Anglicans in connection with it in Ottawa have founded a Children's Hospital in memory of the late Mrs. Lewis, first wife of the present Bishop. They strongly deprecate the proposed extension. In consequence, the wife of the Governor General, Lady Stanley, who was president of the League, has resigned her position at its head, as she is in favor of the movement to make the League undenominational. It was afterwards decided, however, to establish a training school for nurses in connection with the hospital, which will be unsectarian.

The annual dinner for the graduates of Bishop's College, and for the "old boys" of Bishop's Collège School, Lennoxville, took place in Quebec on Jan. 8th. The Bishop of Quebec was on the right of the president, and Dean Norman was present, as well as many of the clergy, anxious to do honor to their *Alma Mater*. Bishop Williams recently held an ordination at Lennoxville, and the same week attended the Church Society meeting at Sherbrooke. At a recent meeting of the corporation of Lennoxville College, consent was given for the building of the new Divinity House, and the site was selected. Nearly all the money needed has been subscribed. Delegates were chosen to represent the college at the Church Students' Missionary Convention meeting in Boston, in January.

The anniversary services of the memorial church, London, diocese of Huron, took place lately; the sermon at both services was preached by Canon Dumoulin, from the cathedral, Toronto. Bishop Baldwin, of Huron, in a recent speech condemned the pew system entirely, and was applauded to the echo. He also advised that some system of rotation should be adopted by the Church of England, with regard to the clergy placed in charge of parishes. Anything, he said, was better than a dead level of stagnation, and in many cases a congregation would be better for a change, even though they had a Demosthenes to preach to them, and must exchange him for a while for a stumbling brother. The Church of England Temperance Society is in a flourishing condition in Huron, and had a meeting at Kirkton, in that diocese, recently.

The Rev. F. E. Wilson, who has been for years so active in establishing Indian Homes in the North-west, has a movement on foot to found a society called the Canadian Indian Research and Aid Society. The Bishop of Toronto has cordially en-

dorsed the scheme. The plan of having examinations for Sunday school teachers seems to find favor in Toronto. Eight women and two men recently obtained first class honors at the inter-diocesan examinations, while several others obtained second class. A number of scholars also passed with credit. The diplomas and certificates are to be awarded at the January meeting of the S. S. Association in Toronto.

In Algoma the Bishop has summoned the Western Convocation of the clergy, which includes all in the diocese west of French River, to meet at Sault Ste. Marie on the 12th of February next. The Ruri-decanal Chapter met in the town of Parry Sound, in December. The rural dean had an accident about the same time, being thrown out of a sleigh while on his way to visit a sick communicant. The meeting of the chapter was held under difficulties, as owing to the terrible state of the roads, which made driving impossible, some of the clergy had to walk at least 40 miles.

The Bishop of Westminster has administered the rite of Confirmation in more than one parish in his diocese lately. He, with Mrs. Sillitoe, gave a reception in honor of the 10th anniversary of his consecration and of the formation of the diocese, in November. The little church of St. Michael, Vancouver, sustained some damage in a late severe gale, a stained glass window given by an English lady was much injured.

The Bishop of Qu' Appelle held Confirmation services at Moosomin and Regina recently. The number confirmed during the past year in this diocese was 178, just one more than the whole number previously confirmed since the formation of the diocese.

The town of Holland, in the diocese of Rupert's Land, is rapidly growing, and it is thought would be a good centre for Church work. The Methodists have lately built a good church there. The Anglican congregation have just decided to build a church and vicarage, aid for which is solicited.

The music at some of the Montreal city churches was very beautiful, both on Christmas morning and Christmas Eve. The processional sung by the large choir of men and boys at the church of St. John the Evangelist, at the morning service, was very fine. The rector of this church, the Rev. E. Wood, gave a series of interesting reminiscences of English abbeys and cathedrals, in December. Canon O'Meara has been addressing audiences in Montreal to appeal for assistance in conducting mission work in Rupert's Land. He has been sent on this mission to the dioceses of Montreal, Toronto, and Huron. Bishop Bond held the Christmas ordination at Trinity church, Montreal, when several candidates were admitted to the diaconate. The scholars of Christ church cathedral Sunday school in that city, followed their usual plan of giving, instead of receiving gifts, at the Christmas season, and the platform in the school room was heaped with the children's offerings, the Sunday before the festival. The mode of distribution was changed this year, however; instead of the teachers and scholars carrying their gifts to the homes of the poor as heretofore, invitations were sent to a number of poor families to come to the Christmas tree and tea at the school house, with the significant note appended to "bring a basket." Many a fat turkey and roll of warm clothing was tucked into these receptacles by loving little hands on Christmas afternoon, and the young donors seemed to realize the truth, "It is more blessed to give than to receive."

## CHICAGO.

ROGERS PARK.—The Young Ladies' Guild of St. Paul's church has presented the church a handsome altar-desk and an elegant altar service book. This guild, recently organized, is doing good work, as well as the Ladies' Guild.

## NEW YORK.

CITY.—Mr. Wm. V. King, the vestryman of St. Mark's church, who in July addressed a letter to the Rev. Dr. Rylance, the rector, asking him to resign on the ground of conduct unbecoming a clergyman,

has recently written another, withdrawing the charges and asking his forgiveness. He has also addressed a letter to members of the vestry in which he says the reputation for veracity of two of the parties on whose letters the charges were based, can be openly assailed, while the third has expressed a desire to modify the original statements. The counsel of Dr. Rylance affirms that the suit for slander will be continued. This turn of affairs has caused great rejoicing on the part of Dr. Rylance and his friends. It seemed likely that a statement would be sent to each member to take into consideration the affairs of the parish, and decide what was best to be done.

A thief who has been stealing overcoats about town, among others two from Dr. Dix, has succeeded in getting himself arrested.

YONKERS.—St. John's church, the Rev. A. B. Carver, rector, is building a new rectory, parish house, and chapel, the cornerstone of which was laid on St. John's Day by the Bishop. The copper box placed in the stone contained the parish year book for 1889, lists of present officers and members of the church and Sunday school, coins, etc. The chapel will be 42x80, will embrace organ-room, robing-room, room for the infant class, etc. This well equipped building to be finished in cherry-stained white-wood, will be completed by next August.

## NEBRASKA.

## BISHOP'S APPOINTMENTS.

- APRIL.
2. Omaha. St. John's, evening.
  3. " Evening. St. Matthias. Class from Brownell Hall.
  4. Omaha. St. Phillips, evening.
  6. " Cathedral, A. M.
  13. Crete, A. M.; Wilbur, P. M.
  14. Beatrice, evening.
  15. Wymore.
  16. Falls City.
  17. Auburn.
  20. South Omaha, A. M.; Plattsmouth, evening.
  22. Central City.
  23. Clarks.
  27. Columbus, Schuyler.
  30. Brownville and adjacent Missions.
- MAY.
2. Edgar. 4. Nebraska City, A. M.; Wyoming, P. M.
  7. Cedar Rapids. Consecration of Cemetery.
  8. Albion.
  11. Blair, Ft. Calhoun.
  12. Decatur.
  18. Cathedral. Supplementary Confirmations for all city parishes.
  20. The Chapter meeting.
  21. The annual Council.
- JUNE.
1. York.
  2. Ulysses.
  5. Creighton.
  6. Niobrara.

## QUINCY.

PEORIA.—A very interesting service was held in St. Paul's, Sunday, Dec. 22d, being a service specially for young men, addressed by Mr. Hogg, the general secretary of the Brotherhood of St. Andrew; at this service the church was filled, largely with young men who were strangers to her services, and the addresses by Mr. Hogg and the rector were of such a stirring and spiritual character as to leave the impression that the results were sure to come.

On Sunday, Dec. 29th, the Bishop of the diocese confirmed a class of nine, and gave as usual a fine address. The church is more elaborately decorated this year than ever before, and presents a beautiful appearance with its mass of trimmings, following the outlines of the building.

## NEWARK.

The tenth anniversary of Dr. Starkey's consecration to be Bishop of Northern New Jersey (now better known as the diocese of Newark) was commemorated on Wednesday, 8th inst, in Grace church, Newark. The opportunity was taken to mark the occasion pleasantly by presenting the Bishop with a pastoral staff. A beautiful service very finely rendered as to its musical features, had been arranged for the occasion, and at 11 A. M. the Bishop and his chaplain, the rector of the church, and the two archdeacons, the Rev. Messrs. Abbott and Jenvey, preceded by the choir and about 30 of the clergy of the diocese, headed by the cross bearer, entered the church singing as a processional, "As with gladness men of old." The office for Holy Communion (Stainer's in A and D), was proceeded with, the Bishop being Celebrant, and after the magnificent *Credo* had been sung, Dr. Merritt, rector of St. Peter's church, Morristown, the senior priest of the diocese, as well as president of the Stand-

ing Committee, made the presentation of the pastoral staff in the following words:

Reverend Father in God:—The reverend clergy and faithful laity of the diocese of Newark have assembled to offer you their congratulations on the 10th anniversary of your consecration.

In our diocesan history of the past ten years under your guidance, we have enjoyed the blessings of peace. No exciting theological or other questions have disturbed the diocese, while the conduct of its affairs has given general satisfaction. Every clergyman and layman who has had occasion to approach the Bishop upon ecclesiastical business cannot have failed to mark the dignity which has distinguished the episcopal bearing, together with a kindness which has always given a courteous reception. This state of things has doubtless largely contributed to the past progress of the diocese.

The clergy and laity appreciating the impartiality with which their Bishop has governed the diocese, desire to commemorate the 10th anniversary of his consecration, and to show their respect and reverence by presenting him with a pastoral staff, the ancient emblem of the Good Shepherd's power to draw unto Himself the wandering and to discipline the unruly.

*Curva trahit errantes, parvo praeagit acuta rebelles.* There can be no higher testimony to a ruler, than that the very symbol of his authority should be given him as a free-will offering from those over whom he rules.

On behalf of the clergy and laity of the diocese of Newark, therefore, and in token of their regard and affection for their diocesan, I have the honor to present for the use of yourself and your successors in office, this pastoral staff.

May you always so minister the various offices of which it is the symbol, that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory through Jesus Christ our Lord.

To which the Bishop replied:

I accept with warm and grateful feelings the pastoral staff which you have presented to me as a token of the tender affection reposed in me by the clergy and laity of the diocese of Newark, and in commemoration also of the tenth anniversary of my consecration.

This beautiful gift is the long-accepted symbol of pastoral care and authority. The responsibility of caring for the flock with all love and faithfulness is mine. The responsibility for the maintenance of the authority inseparable from such care is yours.

Be pleased, reverend and dear brethren, to bear back to those whom you so worthily represent, my love and benediction.

The Bishop then delivered an address reviewing the past ten years, commenting on the various tokens of the Divine blessing that had been vouchsafed to the diocese, noting the not always and altogether to-be-relied-upon nature of statistics, and very distinctly setting forth the principle that ministerial efforts and work must be faithfully done, and the results left to the great Head of the Church.

The offertory was, "Brightest and best of the sons of the morning," arranged as an anthem, rendered with exquisite taste, accuracy, and skill. The retrocessional, "Hail to the Lord's Anointed," was sung to the usual tune, and on returning to the robing-room, hearty congratulations were given to the Bishop. A handsome collation was then served.

The staff is 68 inches in height, the rod of ebony in two parts which screw together, with a silver-gilt and chased collar, set with six amethysts. The head is of the true shepherd's crook form, holding two medallions bearing the forms of *Agnus Dei*, obverse, lamb and flag, reverse, the Pelican in its piety. The base of the crook has six fine carbuncles and three chased figures, St. Peter with keys, St. Andrew with cross, and St. John with chalice. The termination of the crook has two large carbuncles embedded in gilt foliage, and the whole is richly chased and finished in dull silver, with salient points enriched with gold. The inscription is:

To Thomas Alfred, Bishop of Newark, and his successors in office. From friends in the diocese. January 8th, A. D. 1890. "Feed My lambs, Feed My sheep."

This beautiful article is from Cox Sons, Buckley & Co., 343 Fifth Ave., New York.

The Rev. Matthew A. Bailey, M. D., of Edgewater, N. J., whose death was noticed last week, was holding watch services on New Year's Eve when stricken. He was about to deliver an address, had stated his text and the first sentence of his sermo and then fell, never regaining conscio



ness, and dying 15 hours afterward. The funeral services were conducted on the afternoon of Jan. 4th, by Archdeacon Jenvey and eight other clergymen. No priest could ask a better place to die than before the altar of his own parish church. The Lord came suddenly and found him watching.

#### EASTON.

**SALISBURY.**—The large memorial window donated to St. Peter's church by Mrs. Byrd, and which was blown out of position and broken last spring, has been replaced by another.

**EASTON.**—Work on Trinity cathedral has been suspended for the winter. The walls have been erected as far as called for by the present contract, and the pointing and dressing will be done early in the spring.

#### MARYLAND.

Bishop Paret, on Monday, January 6th, preached and confirmed one person in St. Bartholomew's church, Baltimore.

The Rev. Wm. C. Butler was on Sunday, Jan. 6th, instituted rector of St. Mary's church, Hampden. Bishop Paret acted as institutor, assisted by the Rev. Geo. A. Leakin and the Rev. Geo. C. Stokes. Mr. Butler was formerly rector of Queen Anne's parish, Prince George's county, and was called to his present charge last September.

**ELLCOTT CITY.**—The new parish house of St. Peter's church was opened for the first time on New Year's Day, with an entertainment by the children of the Sunday school connected with the church. The building of the house was begun September last, and apart from interior furnishings, cost \$1,030. It is the result of personal efforts of Mrs. R. Andrews Poole, wife of the rector. It is of frame, one story and basement. Its dimensions are 38x24 feet, and it has a seating capacity of about 200. The interior work is finished in dark cherry and the window panes are of ruby-tinted enamel glass, in design of fleur de lis and diamond. The building adjoins St. Peter's church.

**PRINCE FREDERICKTOWN.**—All Saint's church was recently presented with \$500 by Mr. James P. King, a vestryman of the church. Soon afterward a special meeting was held by the vestry, and a set of resolutions adopted, thanking him for the gift. A copy of the resolutions will be suitably engrossed and presented to Mr. King.

**CLEAR SPRING.**—The Rev. C. R. Page, whose intention it was to leave for his new field at Adamstown, Frederick county, Md., on Monday, the 6th, was prevented from doing so by an attack of *La Grippe*. His condition is improving, and he will leave when the state of his health permits.

**UPPER MARLBOROUGH.**—The Rev. Jas. B. Avirett, rector of Trinity church, this place, was the recipient of many Christmas gifts. The Ladies' Association presented him with a handsome surplice and cassock. Of the many other remembrances none was more appreciated than a testimonial of 50 of his pupils, at Winchester, Va., 20 years ago, who sent him and Mrs. Avirett two beautiful wicker chairs. A new marble clock now chimes the hours in memory of a loved parishioner who, on her death bed, made provisions for a Christmas gift to her devoted rector.

#### VERMONT.

The brass memorial pulpit in memory of the Rev. Dr. Fay, of which we gave a description in our last issue, was made by the ecclesiastical department of the Gorham M'fg. Co., and is a beautiful specimen of art work in that line.

#### MISSOURI.

**ST. LOUIS.**—On the morning of St. John's Day, the Bishop consecrated St. John's church, all of the clergy of the city and a large congregation being present. The vested choir was re-inforced by the choir of Trinity parish. The service closed with the celebration of the Holy Communion, the Bishop being Celebrant, the Rev. Drs. Schuyler and Ingraham reading the Epistle

and Gospel. St. John's church is an offshoot of Christ church, now the cathedral, and with that exception is the oldest parish in the city. The first building was erected at the corner of Sixth and Spruce streets. The present building was first used at Easter, 1872, and the Easter following the first vested choir made its appearance in St. Louis, under the rectorship of the Rev. Dr. Ingraham.

The cathedral church received on Christmas Day a handsome brass eagle lectern, being a thank-offering gift from Mrs. Geo. A. Castleman. The only inscription thereon reads:

"Remember, O Lord, Thy tender mercies and Thy loving kindnesses."

A new, but temporary, organ is being put in, and steps are already being taken to reseat the choir with proper stalls and otherwise improve the chancel.

The notable feature of the work at St. George's, this winter, is the work among young men. Special services are being held every Sunday evening and the attendance has been gratifying indeed.

Mt. Calvary church was the recipient at Christmas of a finely carved eagle lectern in oak, a memorial of the late Bishop Robertson, and a gift from the Sunday school. A neat altar desk of brass came at the same time.

St. Luke's Hospital has just had another room endowed, this by Mrs. Girard B. Allen, in memory of her son. The room has been newly and handsomely furnished. Already the training school is an assured success. The fourth floor has been finished off and is used for the accommodation of the nurses. The ladies of the city have formed a Hospital Aid Association, in order that by a systematic arrangement the Hospital may receive each week gifts in kind. Each parish, however, will be called upon only once a quarter.

The church of the Ascension, the youngest parish, is growing steadily. Many improvements have been made and the chancel has been much brightened by a dossal back of the altar.

#### OHIO.

The Rev. Karl E. Oppen, of Christ church, Cleveland, is engaged in a translation of the Prayer Book into German, his native tongue. Before publication, the manuscript will be submitted to eminent scholars in this country and in Europe for criticism.

#### WESTERN NEW YORK.

**DUNKIRK.**—The Rev. Robert Harris having resigned the charge of St. John's church, was presented at the Sunday school Festival with a letter from the vestry, expressing their appreciation of his work in the parish and their regret at his departure, wishing him also God-speed in the larger sphere of labor to which he has been called, at Christ church, Hartford, Conn. The members of the choir gave Mr. Harris a fine silver carving set, made by the Gorham Manufacturing Company, of New York.

#### LONG ISLAND.

**BROOKLYN.**—The late A. W. Benson, so long connected with Grace church, provides in his will that in case of both his children dying and leaving no issue, all his property given and devised to them shall be given, devised, and bequeathed to the Domestic and Foreign Missionary Society to be expended for the current expenses within ten years. Having, he says, in his life-time, given away large sums of money, he gives what is left to his wife and children, with the injunction to them to continue such charitable contributions so far as they are able. It is understood that his salary which amounted to \$10,000 a year, he regularly gave to the Church.

The Rev. Dr. Hall, rector of Holy Trinity, has been elected president of the King's County Ballot Reform Association.

**JAMAICA.**—The Rev. Dr. S. S. Stocking who for some fifty years has been connected with the Church, and for about thirty years has been rector of Grace church, South

Oyster Bay, has been made by action of the vestry rector *emeritus*.

**ROCKVILLE CENTRE.**—Burglars entered the rectory, and succeeded in getting away with considerable silverware, belonging to the rector, the Rev. Mr. Warriner.

#### PENNSYLVANIA.

A very beautiful and impressive service was held in St. Luke's, the mother church of Germantown, on the feast of the Epiphany. At the close of choral Evensong at 5 o'clock, the rector, the Rev. Samuel Upjohn, dedicated the Eucharistic candlesticks, memorial of a member of the parish. After the dedication the rector made a short but telling address, explanatory of the significance of the altar lights, and urged the duty resting upon every member of the congregation to defend by word and example the primitive faith and practice of the Church. That the increase of spiritual life and energy is proportionate to an increase in the number of Celebrations and other services, and a fearless advance in Catholic preaching and ritual, seems proven in this parish during the past few years, and especially by the unusually large attendance at the three Celebrations last Christmas Day.

**PHILADELPHIA.**—A massive eagle lectern of monumental proportions has recently been placed in St. James' church. It rests upon a slab of marble and is supported by four massive eagle claws grasping solid balls, from which rises a heavy cruciform base having at the ends the shell of St. James modelled from nature. In the panels of the cross are emblems of the Trinity. The central shaft is octagonal and is built in two sections, with arches of rich tracery. From the arms of the cruciform base arise buttresses, in which are circled Maltese crosses and the emblems of the four Evangelists. On the face of the buttresses which terminate in elaborately wrought branches of the Easter lily, are passion flowers. The central portion of the shaft has pinnacled canopies under which stand artistically wrought figures of the four Evangelists. These canopies are inserted by a bossed annulus of quatrefoil form, its centre showing dog-tooth ornament. From this again rises a square shaft with four cluster columns and eight pearl bead ornamented columns meeting in an eight-clustered annulus from which springs a richly ornamented acanthus capital supporting a circular moulded band frieze on which is engraved the memorial inscription:

To the glory of God and in loving memory of Sallie Lewis Justice. Died March 3, A. D. 1888.

This frieze is surmounted by a crown from which rises a half globe upon which is perched an eagle of bold and artistic modelling. The work is by Geissler, is eight feet high, and weighs about 1500 pounds.

By the influenza which has been so severe on both continents, the Church in Philadelphia has lost one of the most noble and hard-working priests, the Rev. Henry Winter Syle, A. M., who having lost his hearing when about six years of age, was particularly fitted to labor among the deaf. He was the son of the Rev. E. A. Syle, D. D., now in England, and was born in China about the year 1846. Owing to a weakness of his eyes he was obliged to discontinue his studies at Trinity College at the end of his Freshman year. He studied in St. John's College, Cambridge, and on his return to the United States, applied for and after examination received his B. A. degree, and in 1872 M. A. in course. He was ordained deacon in 1876 by Bishop Stevens, he being the first deaf man so ordained. He was afterwards advanced to the priesthood, and has during his whole ministry earnestly labored among the deaf in this city and the surrounding country. All Souls' church for the deaf is the result of his labors, and a fitting monument of his diligence and worth.

Another of those who succumbed to the influenza was the wife of the Rev. Charles E. Betticher. A number of the clergy have been affected by it,

The 38th annual meeting of the contributors to the Hospital of the Protestant Episcopal Church was held at the Episcopal rooms on Jan. 7th. The annual report then read showed that 1,967 patients had been treated during the year; 1,790 were discharged, 1,307 of whom were cured, 305 improved, 33 unimproved; 145 have died during the year, and 177 remain; 20,743 patients were treated in the dispensary; 2,445 were in the eye and ear department. The expenses for the year were \$69,210.99. A strong appeal is made in the report as each year increases the number under treatment and consequently the expenses; \$400,000 more will be needed for the full endowment of the George L. Harrison Memorial House for Incurables.

The 15th annual meeting of the contributors to the St. James' Industrial School was held on Friday, Jan. 10. The report of the treasurer showed the receipts to be \$2,475.57, payments, \$2,406.80; balance, \$6,877. The Rev. Henry J. Morton, D. D., rector *emeritus*, is president *ex officio*; secretary, Mrs. George Baker.

#### COLORADO.

**ALAMOSA.**—At St. Thomas' church, on the morning of the second Sunday after Christmas, the rector, the Rev. Amos Bannister, preached his fourth annual sermon, in which he also reviewed the progress of the parish and its missions during the entire four years of his rectorship. The report showed 52 Baptisms, of which number, 20 were adult persons; 20 confirmed, 14 marriages, and 12 burials. About 500 services were held in the parish and its missions, during the same period, and 352 sermons preached. The total expenditure is \$9,163.53, which sum includes the cost of enlarging the parish church, and also the cost of building and partly furnishing two mission churches in the adjoining towns of La Jara and Monte Vista.

#### ALBANY.

**LANSINGBURGH.**—In our mention in last issue of the brass pulpit recently erected in Trinity church, there was a typographical error in the names of the donors—Mrs. Edward H. Leonard and Elisabeth P. Cipperly. The pulpit is a memorial of John H. and Elisabeth Cipperly.

#### WYOMING.

**CHEYENNE.**—St. Mark's church was beautifully decorated for the Christmas festival. On Christmas Eve the children of the Sunday school attended choral Evensong at 7 o'clock, when an address was delivered by the rector, Dr. Rafter. At the close of the service, a large Christmas tree, upon which were useful presents, was lighted, and the boughs were quickly relieved of their burdens, greatly to the delight of the happy children. On Christmas Day there was a semi-choral celebration of the Holy Eucharist at 8 A. M., and at 11 A. M. Matins, sermon, and choral celebration of the Holy Eucharist with a large number of communicants. The altar presented a beautiful appearance at both services with its many lighted tapers. On Friday, Dec. 27th, the large surpliced choir, with the rector and choirmaster, were entertained at dinner by ex-Gov. Baxter, one of the vestrymen of the parish, at his residence. At the close of the pleasant evening, prizes were awarded to 17 regular and well-behaved choristers.

#### SOUTHERN OHIO.

The Rev. A. W. Mann spent Sunday, Jan. 5th, at the State school for deaf-mute children, located at Columbus, and held one of the services. He afterwards officiated twice in the chapel of Trinity church, administering Holy Baptism to two deaf-mutes.

#### SOUTH CAROLINA.

**WINNSBORO.**—On the night of the 9th inst, the rector of St. John's parish, the Rev. Jas. G. Glass, lost by fire his entire personal effects—his books, sermons, clothing, and furniture. Insurance only \$300. Two years ago the church at this place was destroyed by fire,



## KENTUCKY.

**PADUCAH.**—The Christmas services at Grace church, Archdeacon Taylor, rector, began with the early Celebration, at which a large number received the Sacrament. At 10:30 there was a large congregation, and each one was impressed by the beautiful decorations of evergreen which, beginning at the vestibule, increased more and more in richness until in the spacious chancel, huge ropes of green hung from the base of every arch, delighting the eye with their gracefulness, and filling the whole church with the fragrance of the forest. All seemed to enter thoroughly into the glad spirit of the day, enjoying to the utmost the well-rendered chants, anthems, and Christmas hymns, the sermon, and the sacred grace conveyed through the second celebration of the Holy Eucharist. The occasion was a doubly interesting one, because the church, already exceedingly handsome externally in its cathedral-like proportions, and internally with its lofty clerestory and massive arches, was made even more beautiful by the new carved reredos and altar, and rich furnishings placed in the chancel, on this Christmas Day. These are the gifts of the Sunday school classes of which Miss Georgie Puerington and Mr. T. J. Flourney were respectively the teachers. These classes by successive Easter offerings had accumulated a large sum, which they placed in the hands of the rector and vestry for this purpose. The reredos is the gift of Miss Puerington's class. It is massive in its proportions and a beautiful specimen of skilful and artistic wood-carving. It was made by Goodman, and is modeled after the altar and reredos of the church in Augusta, Me. The angels in the deeper panels bending towards the cross, over the super-altar, are pronounced to be examples of graceful carving, and the passion flowers, virgin lily, heads of wheat, and grapes, in their respective panels, each show the touch of the trained and practiced hand. The altar brasses and rich hangings of embroidered silk for altar and chancel are the gift of Mr. Flourney's class, and included in this generous gift are four other such complete sets of hangings, a set for each season of the Church year. We need not wonder that with all this to enhance the happiness of the day the Christmas in this parish was indeed a merry one.

## MASSACHUSETTS.

An appeal for contributions to a fund for a diocesan building, has been put forth by the committees appointed by the diocesan convention, and by the Episcopal Club of Massachusetts. It has the hearty endorsement of the Bishop of the diocese.

**WORCESTER.**—As usual, the Children's Festival Service at All Saints' church, on Christmas Eve, opened the Christmas services, and was held at 4:30 P. M. The rector's address was as applicable to the oldest as to the youngest child present. After the scholars had received their gifts, they returned to the chapel, where refreshments were prepared for them. The offering at the service was for the Children's Charity Foundation Fund. There was but one service on Christmas Day, consisting of Morning Prayer and a celebration of the Holy Eucharist at 10:30 A. M., the rector being the Celebrant. The third service of Dr. Stainer was rendered by the choir, in a most admirable manner. The Christmas decorations, the greater portion of which were in the chancel and sanctuary, were very rich and handsome.

The children's Christmas Festival at St. Matthew's, was held on Christmas night, and the hall was crowded. After a short service, addresses were made by the rector, the Rev. Henry Hague, and the Rev. Geo. E. Allen. Before distributing the presents to the children, the rector, on behalf of the Ladies' Parish Aid, gave to his assistant, the Rev. G. E. Allen, a surplice and stole, and to the organist, a handsomely framed copy of Spiegle's Choristers. Many classes presented their teachers with carefully chosen gifts.

The Woman's Missionary Society of All Saints is doing noble and faithful work

in their particular sphere. Two children, who are being educated in Africa, under Mrs. Brierly's care, are supported for three years by this Society. The ladies have prepared a box for the family of the Rev. Mr. Reaney, of Reidsville, N. C. Another will be prepared and forwarded before Easter, to the Rev. Mr. Deal, of Franklin, N. C., whose work among the freedmen is so highly commended.

**MARLBOROUGH.**—There was a large attendance on Christmas morning at the church of the Holy Trinity, the Rev. G. S. Pine, rector. The music was rendered reverently. Besides Woodward's service for the Holy Communion, the marked features were Stainer's fine anthem, "Thus speaketh the Lord of Hosts," and the old favorite, "Hark, the herald angels sing." At the Christmas Eve service the church was crowded in spite of the bad weather. Wood's *Magnificat* was sung for the first time, and the following carols were new: "All my heart this night rejoices," "When Christ was born of pure Marie," and "Stars all bright are beaming." After Evensong the tree was lighted, and the decorations and presents gladdened the eyes and hearts of the little ones.

**WINTHROP.**—The newly-erected church building for St. John's is completed, and was used for services on Advent Sunday. It is a pleasing and substantial structure, and is a very important contribution to the solution of the heretofore difficult problem of tasteful, suitable, and substantial church buildings at moderate expense. It has cost \$3,065. The building of the two churches of Beachmont and Winthrop within so short a period, reflects the greatest credit on the untiring energies of the missionary in charge of both parishes, the Rev. H. Gaylord Wood.

## IOWA.

The Church in Iowa is making progress. The number of clergy is greater than ever before. There are six mission churches now in building in various parts of the State, all of which, save one, will be ready for occupancy within a few weeks. The diocesan schools are full. The Confirmations up to December 31st for the present convention year, numbered 256. Indebtedness is being paid off. Several churches are to be enlarged or new ones to be built. One new rectory is just completed and several will be undertaken in the spring.

## CENTRAL NEW YORK.

**HOMER.**—Bishop Huntington has appointed George F. Clover, a candidate for Holy Orders, and son of the Rev. Dr. Clover, rector of St. John's church, Clifton Springs, in charge of Calvary church, as a lay reader. The Church people at Homer meet in a rented hall beside a dilapidated church edifice, one of the oldest in the county of Cortland, in which no services have been held for many years, and from the tower of which the old church bell now calls them to worship. On Sunday, Dec. 29th, the Rev. Dr. Clover, with the approval of the Bishop, visited Homer, preached and administered the Holy Communion in the morning, and at night preached to a large congregation, and administered the rite of Baptism to six persons, members of a class being instructed by Mr. Clover, preparatory to receiving the rite of Confirmation.

## VIRGINIA.

**NORFOLK.**—The feast of the birth of Christ was duly celebrated by Grace congregation of this city. The festivities and devotional exercises extended through the octave of the feast. On Christmas Day there was an early celebration of the Holy Communion at 7 A. M. At 11 A. M. there was the full morning service, followed by a sermon and a second celebration of the Holy Communion. In the afternoon, at 4 P. M., full choral Evening Prayer, especially attended by the children, was sung. The feasts of St. Stephen, St. John, and the Holy Innocents, were duly celebrated by a celebration of the Holy Communion at 7:30 A. M. on each of the above days. The annual Christmas festival and distribution presents to the Sunday school took place

in the church on the following Friday. At midnight, on the beginning of the New Year (the Feast of the Circumcision) there was sung a solemn *Te Deum*, followed by a celebration of the Holy Communion. The offering was to the Rectory Fund. The chancel and choir of the church have recently been papered, and together with the Christmas decorations, the church presents a picture of beauty. The Rev. Geo. F. Bragg, Jr., is rector of the church.

## MILWAUKEE.

**WAUKESHA.**—Between two and three years ago, an addition to St. Matthias' church was erected at an outlay of about \$1,200, of which sum a third part was bequeathed to the church by the will of the late S. H. Barstow. This addition is used as a chapel and for Sunday school and guild purposes. The church was built about 40 years ago, after designs by architect Upjohn, of stone from the Waukesha quarries, and has always been considered a fine piece of work in its way, though practically devoid of anything in the way of ornament. Last spring a few members of the congregation, among whom Judge F. H. Putney was the most energetic and effective worker, decided to have all the old painted glass windows of the edifice replaced by new ones of stained glass of the best type of modern art, and by August they had succeeded in securing subscriptions for the entire replacement at a cost of about \$3,000, and the contract for the work was given to the Wells Glass Co. of Chicago, who prepared the windows after drawings furnished by Judge Putney, and had them in place in time for the Christmas services. The windows are all memorial, that at the chancel end being in memory of Bishop Welles, and the three opposite, (the Saviour, St. Peter, and St. Andrew), being respectively memorials of Mrs. Judge Randles, Mrs. Sarah L. Burroughs, and Mrs. Mary A. Pratt. The others are St. James (the Gr), for Russel A. Kimball; St. Paul, for Mrs. L. W. De Rushe; SS. Philip and James, for Mr. and Mrs. S. H. Barstow; SS. Simon and Jude, for the family of Dr. Dunlap; St. Bartholomew, for Robert Brown; St. John, for Philo A. Wilbor and Calverta W. Jackson; St. Thomas, for Mr. and Mrs. Morris Haight, and St. Matthew, for Capt. F. M. Putney. As a harmonious whole, this series of stained glass windows is believed to rank as high as that of any church on this continent, outside of the large cities.

While the work was in progress the ladies of the same congregation set themselves to work to effect a re-decoration of the interior of the church throughout. About \$500 was raised by them for this purpose, and the services of P. N. Klose, of Milwaukee, were obtained for the fresco work to be done after designs by the Lambs, of New York. This portion of the renovation of the church was also accomplished in a manner highly satisfactory, and with an expenditure of \$100 more on the pews and other inside work, the interior of St. Matthias' is a pleasure to the eyes of all church-goers who find themselves within its precincts. A new bell was also placed in the tower last year as a memorial of Bishop Kemper, besides other additions of a minor character.

## PROVINCE OF ILLINOIS.

The tenth meeting of the synod was held last week, Jan. 8th, at the chapel of the Western Seminary. Delegates from the three dioceses, and Bishops McLaren and Seymour, were present. Bishop Burgess had been called East by the death of a grandchild. No more pleasant place for the meeting could have been chosen. The chapel is now finished, handsomely decorated, and supplied with choir stalls of oak.

After the Celebration the Primus spoke of the movement in the direction of Provincial unity which took shape in the association of the diocese in Illinois at the time of the division. It is a wide-spread conviction that the Provincial System is a necessity in this growing Church. The course pursued by Illinois has been wise and influential, Bishop McLaren referred to the failure to

take was in asking for the power which was inherent. That having been refused, it was not practicable to do anything in that way. While the synod had not accomplished much, it had kept the dioceses together and had kept the Provincial idea before the Church. He believed that the bishops were almost unanimous as to the need of the Provincial System. Within ten years he expected the Province would have legislative powers. We need the Province and it is coming.

The Rev. F. W. Taylor and Mr. H. H. Candee were re-elected as trustees of St. Mary's School, and the special committee on the Bishop Whitehouse scholarship was continued.

## REPORT OF ST. MARY'S SCHOOL.

The Rev. Dr. Leffingwell, rector, made the following report:

**REVEREND FATHERS AND BRETHREN:** Our Provincial School for Girls attained its majority in April last. Its twenty-first year was the most successful and satisfactory of all. The number of resident pupils was over one hundred, and twelve pupils were graduated. The rector was able to report to the Board of Trustees, in June last, the completion of the Observatory and the mounting of a 6 inch Clark & Sons telescope; the extension of gas works to the grounds and chapel; and the erection of a north wing 40x40 feet and two stories high, all at a cost of over \$5,000. For this work no contributions were asked. A beautiful altar and reredos, and a marble font, have lately been placed in the chapel by the teachers and pupils. It is hoped that after another prosperous year the stone cloister can be built, so much needed to complete the architectural beauty of the hall and chapel.

Little progress can be reported in the raising of the scholarship fund, and no very systematic work has been done in furtherance of it. The general appeals that have been made, have not met with encouragement. It is hoped that the clergy for whose sole benefit the scholarship is proposed, will be interested in securing this first endowment for St. Mary's. It is admitted to be not a pressing need, so far as the school is concerned, under the present management, but it is a pressing need for the aid of clergymen's daughters. The founding of the scholarship would also be encouraging to those who are giving the best years of life to build up this school, and make it worthy of its name and position.

C. W. LEFFINGWELL,

Rector.

The editor of THE LIVING CHURCH was requested by vote of the synod to publish the above report in that journal.

Reports were received from the Orphanage of the Holy Child, and that institution received the attention and encouragement needed. The vacancies in the Board of Trustees were filled. The following action was taken:

*Resolved,* That the congregations of the Province be earnestly requested to devote the offering on Christmas Day to the Orphanage of the Holy Child, Springfield, and to forward gifts of money, clothing, and provisions at other convenient times.

*Resolved,* That those congregations in which no offering was taken for the Orphanage on last Christmas, are requested to take one at as early a date as possible.

*Resolved,* That each congregation of the Province be requested to contribute at least five dollars for the payment of the debt of the Orphanage, and that one clergyman in each diocese be appointed as a committee to solicit this fund.

On this committee were appointed the Rev. Dr. Fulton, of Jacksonville, the Rev. Canon Knowles, of Chicago, and the Rev. Dempster Davidson, of Quincy.

The subject of legislative action towards the incorporation of a board of trust in each diocese, was discussed. The Primus was opposed to placing church property in the hands of vestries; nor did he think the bishops ought to be burdened with holding and looking after property. He was tired of it. The present law of Illinois is unfriendly to the Church. Some one ought to be found to compel the attention of legislators in Springfield. Bishop Seymour pointed out serious difficulties in the way of the bishops' holding property. He said that the Church had lost thousands of dollars by the unfaithfulness of vestries in their care of property. They have often robbed the dead by allowing their bequests to be alienated from the Church.

The report of the Fund for Aged and Infirm Clergy was read, and satisfactory condition was shown. There are now only two pensioners.

It was resolved that the next annual meeting be held in Knoxville, on invitation extended by the rector of St. Mary's. The time of the regular meeting is in November,



A resolution was passed expressing satisfaction with the action of the late General Convention in appointing a joint committee to confer upon the Provincial System.

### PAY WHAT YOU OWE.

From *The Kalendar*.

To pay what one owes to another is necessary to sustain any kind of reputation for honesty and fair dealing. In the business world no venture would be possible if debts were repudiated, or if collections were so slow as to produce stagnation. Prosperous times, thrift, and the accumulation of wealth, depend on one man paying to another what he justly owes him.

Every man owes God a certain proportion of his possessions, whether he acknowledges the obligation or not. The repudiation of this obligation produces stagnation in the Church, and makes new ventures in the parish or diocese impossible. More than this, it entails a curse upon wealth itself, which is sure to be felt sooner or later. The giving to God what we owe Him consecrates wealth, brings heaven's blessing upon what remains to us, and makes it worth having.

But what is the proportion which we justly owe to God! Under the old dispensation God required the tenth of the increase, and He certainly requires as much as this under the new. A less proportion was never heard of in any age of the Church. Even many of the heathen gave a tenth of their possessions for the promotion of their idolatrous worship. The offerings of the Church, including the personal tithe, supported all the poor up to the time of the Reformation. It was Queen Elizabeth who was obliged to make the first poor-rate—the result of the dissolution of the monasteries. And what a tale is told of the princely offerings of the Middle Ages by their splendid architectural remains! Does not the testimony of that age form a noble contrast to the grudging spirit of our times, when men will give only when they have their feelings wrought upon; when the amount obtained, we will say, for example, for missions, depends very materially upon the ability of the sermon, or the eloquence of the speech at the annual missionary meeting! Compare our religious societies advertising, agitating, begging, almost cringing, for the sake of an income—compare them with the Macedonians pressing round the Apostle St. Paul, and begging him with much entreaty, to accept the gift; and say whether the statement that "covetousness is the besetting sin of the modern Christian Church" is not a true charge.

The immediate welfare of Christ's kingdom, the Church, is a sacred trust solemnly committed to each individual member thereof. It does not rest entirely upon the vestry, or upon a few prominent members, but it rests upon all alike who have been signed with the sign of the cross. Not a single person can shirk the responsibility without being guilty of sin. Religion, while it is free, was never intended to be cheap. We must remember that there are some offerings that God spurns and despises. He will not accept the sacrifice which is cheap, which costs us nothing; for it is no sacrifice at all. God requires us to give so liberally that we must feel that we have made a sacrifice. What an awful charge God makes against those who withhold their tithes from Him: "Will

a man rob God? Yet ye have robbed me. But ye say wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me."

Might not God use the same language to many in the Church to-day and justly charge them with robbery—people who do not pay God what they owe Him, who keep back all that they can and pay only that which, for decency's sake, they are obliged to pay? They play the role of the delinquent debtor in the Church of God, and they will be visited with a curse, as surely as the business man who fails to pay all his obligations will, in due time, go to the wall. The curse, very often, is in the man's own heart. His life must be as barren of good as the broad field which receives the rain and the sunshine, but gives back no verdure or fertility. Barrenness is a curse in itself. It requires not the judgment of God. With the means of making himself and others happy, such a man lives only to be despised and miserable. The poor never bless him. The widow and the fatherless never mention him as their friend or benefactor; and as for his church dues, he begins to practice economy on them first of all; and when he pays, long after it has become due, even his pew rent for which he has bargained, he flatters himself that he is performing a beautiful act of charity.

God demands the tenth. That is the minimum, and that man only who gives more than the tenth can lay a just claim to being generous. If God demands the tenth, your available income is diminished by a tenth and you must live accordingly. You must not practice economy upon God. You must not plead that you have a certain position to keep up. If your position is more expensive than you can afford, you must descend from your position and take up a lower one, and live within your income. You must dress less expensively; you must live more moderately. You must not reduce your payments to God to indulge your tastes and extravagancies. You cannot plead with God that you have a certain position to keep up. You cannot plead a human and conventional arrangement as a set-off to a divine decree. The conscience that will do that must be seared with a hot iron. The judgment of our lives is being made up here and now. And it is being made up very accurately. Figures cannot lie. What we give to God, and how we give it, tells how much we love God. Remember that what you give is not given to the minister, or to the congregation, or to the Episcopal Church, but it is given to God and rightfully belongs to Him as a debt from you to Him.

No man was ever the poorer for what he gave from a pure motive for the glory of God and the good of His Church. And it is only when we give so as to feel it, so as to make self-denial necessary, that we know the full luxury of giving, the value of property as a means whereby may be ministered to us the most exalted happiness. In religion, as in other things, God has wisely ordered it, that if we will not work, neither shall we eat; if we will not do our duty we shall not be blessed. The Christian who never loses sight of self, whose sole anxiety is about his own hope and welfare, who puts forth no earnest efforts for

the Church or for others, will find his religion very barren of comfort. The more we do to bless others the more we ourselves are blessed. While watering others, our own souls are refreshed. The less selfish, the more Christ-like is our character, the more will our graces flourish. The active, working, painstaking, self-denying, liberal Christian is always blessed; his hope is always bright, his faith strong, and his soul joyful in God; while the indolent, ease-taking, selfish, penurious professor is always complaining.

### ALL SAINTS' HALL, LIBERIA.

BY EUNICE A. JENNISON.

Ten years ago Miss Margaretta Scott, who had been a missionary in Africa for 15 years, undertook to carry out one of the cherished plans of Bishop Auer's brief episcopate. A school of high grade for girls, adapted to the wants of both the Liberians and the aboriginal tribes, seemed to him the great need of the African mission; a school which should be auxiliary to the mission schools already established, supplementing and carrying forward their work.

The history of All Saints' Hall, at Beulah, is well known to the Church. After a struggle of ten years against almost insuperable obstacles, years of preparation filled with exhausting labor, and of patient waiting harder than any work, Miss Scott comes once more to the Church with what she trusts may be a final appeal. The walls of the building are two-thirds up, of solid masonry, built to last for generations; \$15,000 is required to complete the building according to the plans, with a tiled roof, and to equip the school for work. A tract of two hundred acres, named in faith Beulah, was granted by the Liberian government for this educational project. The deed is held, one copy by Bishop Ferguson, and the other by a Board of Trustees in the United States. If the friends of Christian education will enable Miss Scott to go forward with her work, it must be evident that the advantage of it to the African Mission can scarcely be exaggerated. The effort from the first has commanded the interest and co-operation of the educated Liberians.

The first Bishop of New Jersey was wont to call St. Mary's Hall, Burlington, "a school for mothers." If in this Christian land, his conception of the training which the Church should give her daughters reaches to the heart of the question, how absolutely indispensable is it in our foreign missions. Home and the family, terms so familiar to us, in the case of converts from heathenism must be slowly wrought out. In our foreign missions the educational work of the Church extends even to providing the environment of Christian civilization. The children, Christ's little ones, need to be transplanted into the little world of a Christian home and school. Not seldom her work is with the children first, reaching out to the parents through them. The reason is apparent why our missionaries must plead over and over again, and always for schools, for more of them and for a steady improvement in their grade and scope.

To comprehend the work lying before the American Church in her West-African Mission, it must be re-

membered that it embraces two distinct elements. The colonists who went out from the United States, early in this century, to cast in their lot with the native Africans, their brothers in blood, were unlike them in all else. Such degree of Christian civilization as was possible in their servile condition, they carried with them. If the venture failed in part, as an object-lesson, and the barbarous heathen tribes were slow to perceive in their brethren the benefits of civilization and education, the reason is not far to seek. The moral and intellectual outfit of men trained in a condition of slavery could scarcely be adequate to the task of self-government and the founding of a free State. The first American bishop to Africa pronounced the obstacles to be met with there, greater than those encountered in any other field. The natives were sunk in the lowest depths of barbarism, ignorance, and superstition, and yet from such unpromising material have been evolved as true and faithful Christians as the Church numbers among her followers.

The young nation, beginning life thus handicapped, has, nevertheless, gone forward, and to-day, she has her proportion of educated men, her own sons, to whom she may safely entrust rule in the Church and in the State. This is exemplified in President Johnson, and in Bishop Ferguson. How shall the people at large be lifted to an appreciation of the hopes and aims of such men? What Catholic Christianity has achieved throughout the ages, in uplifting the nations of the earth, she may do for this people.

In 1852 Bishop Payne wrote as follows: Whence shall come the host of laborers required to go forth and reap the wasting harvests of these extensive regions? Doubtless from the mission schools already in operation shall be raised up many teachers and evangelists, and on this account, these schools and the missions which sustain them, challenge your prayers, your contributions, and your efforts. But these natives, with few exceptions, can only make assistants. They will require some superintending agency; and the comparative advance in Christian civilization attained by the colonists from the United States, points to them as the material from which to raise up this superior superintending agency. Hence the pre-eminent importance to be attached to all schemes of education in Liberia.

To those who best know the situation, the training of the girls seems the supreme need. First, because there is as yet no provision for doing the work, and, also, because it is through women who shall be capable of sanctifying the home-life, and inspiring all worthy ambitions, that the regeneration must be wrought. May God touch the hearts of women to whom He has entrusted the stewardship of wealth, to come to Miss Scott's help and hasten the completion of her plans while strength remains to her to carry them into effect. She has freely given her life to Africa—what will others do to make the sacrifice fruitful? Here is a blessed work to be done for Christ and the Church, an agency to be set in motion that shall go on in ever-widening circles of light for our sisters now sitting in darkness. Are not we, to whom this call comes, indeed our sisters' keepers?



## The Living Church.

Chicago, Saturday, Jan. 18, 1890.

REV. C. W. LEFFINGWELL,  
Editor and Proprietor.

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WE are pleased to inform our readers that arrangements have been made for a series of papers on ecclesiastical music and art, by the well-known literary and art critic, the Rev. Geo. T. Rider, of New York. These papers will be of especial value to all who are interested in Church music, and who is not? We ask our readers to make known this new attraction and to send us the names of friends who might become subscribers. Specimen copies will be gladly forwarded.

THE so-called "Hoo" case in the diocese of Rochester, England, seems to have been satisfactorily settled. It will be recollected that this case, which has been occupying attention in Church circles in England, arose out of the suspension from Communion by the rector, Mr. Benson, of a woman who had been attending Methodist meetings by way of obtaining "spiritual refreshment." The details are not easily intelligible to an American. Suffice it to say that owing to the failure of the Bishop to bring about a settlement, the case got into the notorious court of Lord Penzance, and Mr. Benson, failing to appear, in accordance with the general determination of the clergy not to recognize that court, was suspended for a year. At this junction, the Bishop realizing that a great scandal was about to arise, exerted himself to settle the matter without further proceedings, and from the last accounts, seems to have succeeded. The re-

lations of the two parties to the suit were such that it was impossible to feel much sympathy for either side. While the conduct of the Methodistical parishioner was clearly indefensible, Mr. Benson's course appears to have exhibited so much personal feeling that it was difficult to espouse his cause even when important principles were involved. At this distance, Mr. Benson's crowning error seems to have been in the attitude he thought fit to assume toward his bishop, in endeavoring to lay down conditions under which alone he would accept a decision adverse to himself. We should suppose that a simple conformity to the rubric at the beginning of the Communion Office, in a spirit of unreserved obedience, would have brought the whole matter to a settlement in a perfectly regular manner.

THIS rubric, by the way, is worth more attention on the part of the clergy than it commonly receives. As at present printed, it requires that the minister shall give an account to the bishop of any case of suspension "as soon as conveniently may be." This clause has been altered by recent legislation so as to read, "within fourteen days at the farthest," which is in accordance with the English rule. This change is said to have been made on account of cases that had occurred in which the minister never found it "convenient" to give an account at all, because he had reason to think that the bishop's judgment would be at variance with his own. Cases have also been known in which the priest has refused to obey the bishop's decision, where it has involved the reversal of his own, putting such refusal upon the ground of "conscience." Such an attitude indicates a complete misapprehension of the degree and relation of the responsibility involved. It is only in the first instance that the responsibility rests upon the priest. The suspension which he inflicts is only tentative and preliminary. It is clear that the bishop alone has the power of excommunication, either temporary or final. If the bishop decides that a person who has been repelled from Communion shall be received without conditions, then whatever conviction the priest may have of the guilt of such person, he has no further responsibility in the matter, his hands are clean. He simply acts as the agent of the bishop, and the latter must bear the blame, if blame there be. A "conscience" which dictates otherwise, is simply a very ill-trained and perverse conscience,

### AMERICAN CHURCHMANSHIP AND CHURCH UNITY.

In a former article we have shown what is meant by the special claims of the Episcopal Church, and why, in making overtures towards unity, she has been obliged to reserve and insist upon certain fundamental points. We have seen that from her own point of view this position is not a matter of her own choosing, but grows necessarily out of her organization and nature. She finds herself in possession of an organization with a fixed character which has descended to her from the holy Apostles, with certain unchangeable features, and an unvarying method of transmission. This organization includes also an unchangeable Faith and certain institutions, which it is her duty to preserve to the end of time.

The question between the Episcopal Church and the Christian denominations is not so much concerned with this or that mode of Church government, episcopal or other; but the real question to be determined is this, whether or not Christ and His Apostles founded an organization to exist visibly in the world, against which the gates of hell cannot prevail, which is destined to continue until the end of all things, and which, therefore, has been clothed with the power of self-perpetuation. If this question be answered in the affirmative, then it is a mere truism that such a Church is a witness and a keeper of Holy Writ, and that it hath "authority" in matters of faith. Moreover, from the divine character of such a body, the permanent institutions which it preserves and celebrates derive a force and authority which no mere recent arrangements in imitation of the letter of Holy Scripture could ever claim without some sign from heaven.

But if it be insisted that no such visible organization was established by Christ or those who acted under His commission, it follows irresistibly that none exists now. There is then no organization calling itself a Church which can claim the allegiance of men. None can assume any such authority unless it has been received from above. Nor will a union of all existing denominations advance this matter one step. If no one of the present divisions of Christianity has any divine claim upon the allegiance of men, if none possesses those essentials of which we have spoken, then the union or fusion of them all can not create an authority which did not exist before. No human arrangement can establish a divine right,

There may, of course, be very strong reasons why men who have at heart the extension of the moral and spiritual teachings of the Gospel and the perpetual memory of the Life and Passion of Christ should join such a body; but if it seem to any man or set of men that they can do the same thing better apart from such a body, they cannot be condemned. It is a human, not a divine institution, which invites them, and therefore it cannot speak with authority. To give up the principle of authority is not to abolish the sect spirit but to encourage it. A union based upon sentimental and utilitarian grounds can only appeal to men upon those grounds. It must set forth its merits and its advantages, but it can urge no higher claim. The very principles upon which it is based compel it to dwell upon its own merits and virtues, its economy, its missionary enterprise and efficiency, its brotherly love and charity, its devotion—a state of things which tends inevitably to hypocrisy and Pharisaism.

The spirit of the Church which rests upon divine institution is the opposite of this. While it is made up of weak and erring men, the very fact that they have so wonderful and precious a trust laid upon them, must needs make their own incapacity more glaring, and deepen the sense of humility in all thoughtful minds. They will not feel inclined to make prominent and glory in those features of the visible Church which are merely of man's contriving—missionary boards, guilds, brotherhoods and sisterhoods, missions, retreats, and the like. The constant vigilance necessary to render these agencies efficient and to prevent them from degenerating into a positive abuse or injury to the cause they are meant to aid, is too sadly apparent to all who have had even a brief experience. But they will feel bold to appeal to that which was not the work of men's hands, to that which they have not created but received, to the Church of the living God, "the pillar and ground of the truth."

It is here, therefore, that the real importance of those fundamental points upon which the bishops, in their now famous declaration, have taken their stand, becomes apparent. They have not retained in their eirenicon one single point which it was possible for them to give up. The things which we insist upon, they would say, are not ours, they are a sacred trust, the essentials of the Gospel of Christ as we have received it. To all who would persuade them to yield any-



thing here, they are forced to say: *Non possumus.*

The intelligent reader will readily see that it is in no self-righteous or arrogant spirit that this Church has proposed its terms of union; on the contrary, the attitude of the bishops is one of the loftiest charity.

In any united "Church of the Future," unless there is some basis of divine authority, the union can in the nature of things be only transitory and must in the end be futile. It must be able to claim the allegiance of men, to speak with the voice of authority, as the representative of Christ on earth, or it will inspire no real respect and have no lasting mission in the world. At this juncture the bishops by their declaration, have made clear to the Christian world the difficulty which lies in the way of all human schemes of reunion, and have pointed out the only way to true and lasting unity. It is not, therefore, the pre-eminence of the Episcopal Church on its human side, which is at stake, but the effective character of the united body, and its power to call upon men with an authoritative voice.

#### PIOUS PHRASEOLOGY.

The use of pious language in ordinary conversation is open to the serious charge of religious affectation. There are not many persons whose spiritual elevation is such as to warrant the habit of using such language without a somewhat painful contrast appearing between their words and the spirit of their life. There are times when such language is fit. On those rare occasions when a signal blessing or an equally signal disaster has been enjoyed or suffered, and the mind struggles to express the burden of its grief or gratitude, there seems to be some reason for the words to rise to the measure of the occasion. But ordinarily, when we hear the language of the sanctuary used in the office, in the shop, and on the street, there is a suspicion of cant behind it. The habit is so easily formed, and in many instances is so out of joint with the conduct, that it would appear as if reticence were the wisest course.

Any one can form the habit. The voluble beggar at the street corner has the vocabulary of religion at command. At a moment's notice the clink of a coin turns on the stream of his unctuous speech. But a very little acquaintance with this class of persons leads us to know that they are quite as easily excited to abuse and imprecation as to gratitude.

In this habit, and probably to a greater degree than with most other

habits, a wide interval is apt to grow between the state of the mind and the expression of the mind, between the words and the feelings. The religious emotions are liable to great changes. If there is any degree of activity about them they are sure to fluctuate between the extremes of joy and sadness, and if the language follows them in their various moods we shall have in common life a phraseology as diversified but by no means so lofty as that of the Psalter. If the words do not follow the changes of the feelings, then we are put upon the pretence of being in an habitually joyous mood.

Those who permit themselves to practice this habit of religious utterance fall into precisely this danger. To present the actual changes to which the human heart is liable, to follow it up and down in its ecstasy and gloom, and for some to be obliged to hear it, would be about as distasteful and dismal as anything that can be imagined. The sunshine is never constant in any mind any more than on the face of the outward world. No piety, no strength of character, can preserve an even spiritual temperature.

There are some to whom the loftiest utterance of spiritual sentiment is fitting. There is more than poetic propriety in the case of Elijah, when in attestation of the truth of his words he said: "As the Lord of hosts liveth before whom I stand." This language used in his hour of strength and security is no more sublime than that which he used in the time of his flight and despair: "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away."

It has always appeared to us that this charge of the prophet against the people of Israel reached the last and noblest altitude of human speech. There is nothing in any dramatic writing to be compared with it. The entire scene is wonderful. The hitherto dauntless prophet taking refuge in the wilds of the mountains from the wrath of Jezebel, his justification of himself in the face of God and against his people, it was all sublime together. And yet there lurked even in all this, the very quality of religious complacency of which we are speaking. He is immediately told that there is no ground for his assumption of solitary fidelity. There were seven thousand true and loyal men besides himself. Still, as we read his Scripture there is no effort ne-

cessary to adjust the language to the man; everything is of a piece. But common life does not contain Elijahs, and there are few positions more awkward than that which a listener is forced into when he finds himself unable to respond to sentiments which imply unusual religious fervor. It is not very unlike the constraint occasioned by a person using classical quotations in ordinary conversation. The listener is tempted to say: "Why don't you spin your yarn in plain English?"

In the kind of language we are considering, there is a tacit assumption of moral superiority which those using it would probably be the last to make if they were conscious of the matter. And yet the spiritual atmosphere in which they breathe must be, or at any rate ought to be, of a purer and rarer order than that in which ordinary people live. If it is not, then why indulge in pious ejaculations, in acknowledgments of the Divine Presence and guidance, in those subtle claims to spiritual insight and knowledge which place a wide and painful interval between them and the great majority of those whom they meet?

There is surely power and scope enough in common speech to convey all we think and feel. The finer courtesies of life ought not to be violated by a kind of language which places those who use it by themselves as an esoteric class. There are numberless channels through which a lively religious feeling can express itself without resorting to a peculiar phraseology, and incurring the suspicion of pretentious piety.

#### THE POINTING OF THE CREED.

BY THE REV. WM. ADAMS, D. D.

MY DEAR DR. LEFFINGWELL.—You put me the question: How and when did the comma get into the Creed between the words, "Holy Catholic Church," and "The Communion of Saints," instead of the semicolon? The answer is: The Rev. Dr. Coit put it in, changed one for the other, in the year 1844. And his mistake was not corrected till 1871. In the journal of General Convention of 1872, on page 534, these words occur: "In the new Standard edition the semicolon is substituted for the comma after the word Church in the Apostles' Creed," and that edition, of 1871, is declared the Standard; so that whatever pointing may be given of any edition since then, the semicolon is the canonical and proper punctuation.

The semicolon had been the exclusive pointing of the American Church down to 1841. In that year a joint committee of both houses was appointed by the General Convention to report a Standard Prayer Book to the Convention of 1844. The committee consisted of the Bishops of North Car-

olina and Delaware, and Drs. Cooper, Mead, and Henry Arthur. They chose as sub-committee the Rev. Dr. Coit, of Troy, N. Y. His report is printed in the General Convention Journal of 1868, and a very admirable and beautiful piece of work it is—learned, careful, laborious, and critical in the highest degree—one of the most valuable papers preserved in the Church. It was once the scarcest of pamphlets, but now it is accessible, owing to the exceedingly [wise suggestion of Dr. Perry, once secretary of the House of Clerical and Lay Deputies, now Bishop of Iowa.]

But even Dr. Coit was not infallible, and so he advised the insertion of the comma instead of the semicolon, and his authority was so great that the error was committed, and until it was put out in 1871 we had it in the Creed of the American Church. But which is the proper reading? The answer is: The Church, as we have shown above, has decided that the semicolon is the proper reading, and in the Standard edition it is so printed. Up to the year 1844, that was the invariable way in which it was printed by authority.

We received the Creed from the English Church, what was their punctuation by authority? I will say that I have before me "Cardwell's two Books of Edward the Sixth," University press, Oxford, 1852. The Creed in the First Book, on pages 332-345, has the pointing in this way: "I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints," etc. In the Second Book, the Creed (page 45) has exactly the same punctuation. "The sealed Book in the Chancery," the authoritative Standard of the Prayer Book for the whole English Church, has the same pointing. This is seen in the Legal and Historical Editions of the Prayer Book of the Church of England, by Archibald John Stevens, the most eminent ecclesiastical lawyer of England.

The sum of all this is that Dr. Thos. W. Coit paid no regard whatsoever to the authoritative punctuation of the Apostles' Creed in our Church, but changed according to his own wish, put a comma where all the authorities had before his time put a semicolon! *Aliquando verum dormitat Homerus.*

Now on what grounds and for what reason did Dr. Coit make this change? It is striking that in the report itself (1841), and in the letter written twenty-seven years after (1868), and also printed in the Journal of General Convention, 1868, in both these places, the Dr. never refers to the pointing of the Creed in our Church, or the English Church, but takes it for granted that it is in the power of his committee to put it as they please. Indeed, he never seems to have examined the question how it was pointed by the American or English Church before his time. He says: "Neither does the English Book (query, what book?) punctuate this Creed with uniformity. That punctuation has been adopted which marks the Twelve Articles into which the Creed has of old been divided by theologians, and which may be seen not in the English book only, but in our own, in the Visitation Office for the Sick, in pages 256 and 257 of the last Standard. There is one exception to this, and but one, viz, the comma between the articles, 'The Holy Catholic Church' and 'The Com-



munion of Saints.' It is believed that the custom once was to put a comma there—we find it so in a Prayer Book printed during the reign of George the Second." (General Convention Journal, 1868, p. 455).

And here before Dr. Coit are the two Prayer Books of Edward the Sixth, and the Standard Printed Book of the English Church, and our own Standards down to his time! and he never seems to have examined them; but puts in the comma instead of the semicolon. The needing of them all to match the Twelve Articles of the Creed! The strangest motive that ever was alleged, for altering the pointing of an authoritative document. In the letter above alluded to, this motive is plainly alleged. "We would fain have distinguished the Nicene Creed into its Twelve Articles, as we did the Apostles', by dividing the Articles with any points above a comma. By the way, it was this simple plan which introduced the comma after the words Catholic Church, and which has made so many brains labor to find out the awful secret of its introduction. I have been asked what doctrine I intended to teach by that formidable comma, and have astounded my interrogators by the unsophisticated answer: 'No doctrine at all.' 'What! No doctrine at all?' 'Yes; because I was not authorized to do so; I was only authorized to make my work liturgically proper; and it was the most proper division I could think of to bring out the old time-honored Twelve Articles, which seem to be alluded to in the Baptismal Services and in the Catechism.' I may add that I was even disposed, for the sake of the Catechumens, to print the Twelve Articles of each Creed, as the Ten Commandments are, in paragraphs, marked by Roman numerals."

A member of that committee, the Rev. Dr. Mead, of Norwalk, Conn., informed me that after that reading was adopted, the committee were overwhelmed by letters accusing them of changing the doctrine of the Church. This agrees with the above letter. However, the Church was immediately conscious of the mistake, and an agitation both in the papers and in the General Convention began, which ended as may above be seen in restoring the semicolon.

As far as the doctrine is concerned, that may be clearly seen in the Journal of General Convention, 1868, page 475; and in Bishop Pearson's exposition of the Creed, under the paragraphs, "Holy Catholic Church," and "Communion of Saints."

THE Rev. Dr. Hart, speaking of Prayer Book revision, in a recent sermon, said:

"I think it is a ground of just satisfaction that our Church, so far from having the least desire to weaken her doctrinal standpoint as set forth in the two creeds, has reaffirmed and strengthened it. \* \* \* That part of the rubric before the Apostles' Creed which allowed many Churches—meaning dioceses—to omit the words, 'He descended into hell,' has been stricken out, leaving only the permission (of which it is hardly to be supposed that any diocese will avail itself) to substitute for the phrase another of equivalent meaning. The permission to omit was doubtless wise

a century ago, and was quite within the province of a national Church, but it is satisfactory to know that it is not needed now, and that the Apostles' Creed, as we have it, can no longer differ by omission from the Apostles' Creed as used in other parts of the Church. And in regard to the other creed, it has thus far had with us but an optional use, although the Church of England requires it to be said on every occasion when the former part of the Communion service is read, and although it represents to us the great creed of Catholic Christendom. A rubric finally adopted this year requires that this creed shall be said at least on the five great festivals of the Christian year.

"We stand to-day stronger in the sight of historic Christendom, stronger in the sight of all our Christian brethren, and stronger in the sight of the opponents of the Christian verities, by reason of our determination that we can and will, at the bidding of our Church, and in her name rehearse the articles of our belief in their simpler form without mutilation; and in their fuller form without the feeling that we are doing it merely on sufferance. Our Church, we may well be thankful, is in no danger of abandoning the doctrinal position which she has thus strengthened."

#### A WINTER EVENING CONFIRMATION.

BY M. E. BEAUCHAMP.

Loud howled the wind, the waves beat high  
From th' lake, our little church hard by,  
While thickly fell the blinding snow,  
Veiling from sight the young moon's glow.

Within the church, all sweet and bright,  
With summer warmth and mellow light,  
With fragrance from the cedar bowers,  
And the soft breath of fresh-culled flowers.

Before the church's altar stood,  
In all their pure, young maidenhood,  
And all their springing hopes and joys,  
A fair young band of girls and boys.

Scarce knowing what the deed implied,  
Yet standing, faithful, side by side,  
Renewing their baptismal vow,  
With steady voice and earnest brow.

Then kneeling meekly, while above  
Each head, like an overshadowing dove,  
The apostolic hand was laid  
On every youth and every maid.

Scarce knowing what the rite implied,  
Bless'd, strengthened, rose they, side by side;  
Child-like, but earnest in their faith,  
To be His servants unto death.

Loud howled the wind. The storm raged high;  
Black clouds obscured the wintry sky,  
Without all nature seemed at war,  
And not a glimpse of moon or star;

Within, was peace, and joy, and light;  
Songs rose upon the wintry night,  
And from a world of gloom and care,  
A little flock was folded there!

Skaneateles, Dec. 26, 1889.

THE erection and maintenance of a Cathedral church, wherever its deep foundations may be planted, and wheresoever its lofty towers may ascend, will be that very lesson which this age needs most—a sermon which the materialist and the sceptic can neither refute nor evade. Surely in the places where we live, resounding as they do with the din about nature, and matter, and humanity, the incessant laudation of man, and that constant reference to self which is the characteristic habit of the day, there must be spirits of a higher order, who are tired of man and athirst for God, who long to do something for God, and God only, who see that there is no hope or health for a world which has lost faith in a supernatural order and left off the practice of a supernatural religion. The fact that such as these are among us is the sign of a better

day. The reaction will come; it will set in strong and fresh, like the rising of the tide. Ideas expressed in the system of the Holy Catholic Church may be lost for the time; they cannot be lost forever—they are vital ideas, eternal ideas, as God is, for they live eternally in God. In their possession stands the life of men; in their obscurity is disastrous eclipse; in their recovery is spiritual and moral restoration, in their perpetual possession is the fulness of joy and life for evermore.

DR. DIX.

#### SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

| THE LIVING CHURCH (in advance) and   |        |
|--|--------|
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Communications concerning these periodicals after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH,  
162 Washington St., Chicago, Ill.

#### PERSONAL MENTION.

The Rev. Edward Wall, rector of St. Mark's church, Frederick Co., Md., has accepted a call to St. Matthew's parish, Prince George's Co., Md.

The address of the Rev. Geo. Barker Stone is 816 N. Eutaw St., Baltimore, Md.

The Rev. Frederick Bailey has taken charge of St. Paul's, Natick.

The Rev. J. Dalby Skene began the regular work of the rectorship of St. Paul's parish on the feast of the Circumcision, A. D. 1890. His address for all mail matter is St. Paul's church, Clinton and Carroll Sts., Brooklyn, New York.

The address of the Rev. Robert Harris has been changed from Dunkirk, N. Y., to Christ church, Hartford, Conn.

The Rev. Wm. St. J. Crickmer has resigned his charge at Kenyon, Minn., to take his wife to England for the benefit of her health. His address till further notice will be the Rev. Wm. St. J. Crickmer, Humber House, Brough, East Yorkshire, England.

The Rev. Wm. McLaughery has resigned Grace church, Middletown, N. Y., and will spend the winter in the South. Correspondence addressed to Norris-town, Penn., will be forwarded to him.

The Rev. H. B. Goodyear having accepted the rectorship of St. Paul's church, Alton, Ill., succeeding the Ven. Archdeacon Taylor, who has removed to Paducah, Ky., desires his mail to be addressed accordingly.

#### TO CORRESPONDENTS

X. Y. Z.—Old subscribers on renewing their subscriptions for one year in advance can obtain the Peerless Atlas by paying 50 cents additional.

PLUS ULTRA.—We do not print letters which come to us anonymously. The name of the author must be known to us.

B. T. R.—A Parish Register should contain lists of families and communicants, records of Baptisms, Confirmations, marriages, and burials. Such records should be carefully made and at the time of the official act.

E. E. T.—1. The Sisters of St. Mary are working in the diocese, not the city, of Milwaukee. The address is Kemper Hall, Kenosha, Wis. 2. In Chicago, 12 South Peoria St.

N. B.—1. You can procure altar bread in sheets from Mrs. Marg. Wolf, 2708 Geyer Ave., St. Louis, Mo. 2. There is no rule as to position in saying the Invocation before sermon. 3. We do not publish Lent cards.

#### OFFICIAL.

A RETREAT for the clergy will be given (D. V.) by the Rev. Father Huntington, O. H. C., at Mount Calvary House, Baltimore, from Tuesday evening, Jan. 28th to Friday morning, Jan. 31st. There will be no expense. Those wishing to attend should write at once to the REV. R. H. PAINE, 816 N. Eutaw St., Baltimore, Md.

#### OBITUARY.

MERRISS.—Entered into rest, Jan. 1st, at Pawtucket, R. I., Mary Elizabeth, wife of Frederic H. Merriss, in the 49th year of her age.

DUBANT.—Entered into life eternal, January 9th, 1890, Rosa B. Durant, wife of A. Melville Durant.

"May she rest in peace and be numbered with the saints in glory everlasting."

#### A WARNING.

I want to warn the clergy against a young man, A. W. Davidson, going about and seeking assistance from the clergy on the strength of a letter from me. The letter was not given for that purpose. I shall be glad if the first one to whom it is presented would take it up, and return it to me. I do not think Mr. Davidson worthy of confidence.

D. B. KNICKERBACKER,  
Bishop of Indiana.

#### ACKNOWLEDGEMENTS.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL., DECEMBER, 1889.

CASH.—Hyde Park, St. Paul's, \$5; Cairo, Redeemer, \$11.50; Carlyle, per Miss Truesdall, \$2; Kankakee, St. Paul's, Little Helpers, \$6; Havana, St. Barnabas, \$1.60; Belleville, St. George's, \$1.38; Chicago, Epiphany Guild, \$15; Rantoul, St. Paul's, \$2.21; Greenville, Grace, \$2.85; Chester, St. Mark's, \$4.65; Galena, Grace, \$6.35; Amboy, St. Thomas', \$3.52; Limestone, Christ, \$5.20; Jacksonville, Trinity Sunday school, \$10; Champaign, Emmanuel, \$20; Mansfield, Christ, \$2; Carlinville, St. Paul's, \$4; Griggsville, St. James', \$2.17; Mt. Vernon, Trinity, \$1.80; Decatur, St. John's, \$7.58; Springfield: St. Paul's, \$55; St. Luke's, \$7.08; St. John's, \$5.10.

BOXES, ETC.—Alton, the Rev. F. M. S. Taylor; Pontiac, St. Agnes' Guild; Cairo, Katie D. Candee; Woodlawn Park, Miss J. Cornish; Elkhart, Mrs. R. J. Oglesby; Ottawa, Ladies' Guild; Chicago: Miss Annette Reeme; Epiphany Guild; St. Catharine's Guild, St. James' church; Lincoln Park Branch Woman's Auxiliary, Kenwood, Fleetwood Sunday school class, and the infant class of St. Paul's church; Woodlawn Park, the King's Daughter's; Belleville, Ladies' Society, St. George's church; Lake View, St. Peter's Branch Woman's Auxiliary; Batavia, Guild of St. Lucia; Carlyle, Ladies' Missionary Society; Jacksonville, Trinity Sunday school, and Dorcas Society; Carrollton, Miss Fannie Kennet; Momenca, Young Ladies' Missionary Society; Cazenovia, N. Y., the King's Daughters of St. Peter's church; Henry, Ladies' Society.

PROVISIONS, ETC.—Bishop Seymour, the Rev. F. W. Taylor, the Rev. H. B. Goodyear, the ladies of St. Paul's and Christ churches, Mr. Metzger, Chas. Steiger, J. E. Hemmick, C. W. Freeman, Mr. Lewis, all of Springfield.

#### APPEALS.

THE church at Morgan, Texas, is in need of a bell. Has any parish one to give away? Address, MRS. E. J. NICHOLS, Box 335, Morgan, Texas.

#### THE CLERGYMEN'S RETIRING FUND SOCIETY

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all retired and old clergy. For information write to THEO. I. HOLCOMBE, Financial Secretary, 34 55th St., New York City.

#### MISCELLANEOUS.

WANTED.—Position as companion, reader, or amanuensis by a lady. Address, S., THE LIVING CHURCH office.

WANTED.—An organist and choir-master to organize and conduct a surpliced choir in Beatrice, Neb. Correspondence requested. Address, the REV. ROBT SCOTT, Beatrice, Neb.

AN English organist (Fellow of the Guild of Organists, London) is open for immediate engagement as organist and choir-master where there is a vested choir. Ten years' experience, and success in cultivating boys' voices. Salary moderate. Address, F. G. O., THE LIVING CHURCH.

WANTED.—A priest—unmarried, musical, Catholic—as assistant in a vigorous parish, All Saints', Orange. Address the REV. WILLIAM RICHMOND, Orange Valley, N. J.

ORGANIST AND CHOIRMASTER (professional) seeks an appointment where there is a good organ and musical services. Can organize and train any number of voices. Could also give weekly organ recitals if necessary. Highest testimonials. Address, CONDUCTOR, care of THE LIVING CHURCH.

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# The Household.

CALENDAR—JANUARY, 1890.

- |                                |        |
|--------------------------------|--------|
| 12. 1st Sunday after Epiphany. | White. |
| 19. 2nd Sunday after Epiphany. | Green. |
| 25. CONVERSION OF ST. PAUL.    | White. |
| 26. 3rd Sunday after Epiphany. | Green. |

## AT THE BLESSED SACRAMENT.

BY K. T. L.

O gracious Saviour, standing  
In garments pure and white,  
Thy holy Form commanding  
Our faith, if not our sight,  
By faith we thus behold Thee,  
Waiting all prayer to hear,  
Until each heart hath told Thee  
Its sorrow, and its fear.

Our sins and our repentance  
We kneel to tell to Thee.  
We hear Thy gentle sentence:  
"Ye burdened, come to Me."  
But oh, our sins are grievous,  
Repeated o'er and o'er!  
Canst Thou again forgive us?  
Thy peace to us restore?

Our hearts all solled and broken,  
Jesus, we bring to Thee;  
Thou in Thy Word hast spoken,  
O Saviour, set us free!  
Lord! Lord! if Thou wilt hear us,  
O Thou canst make us clean!  
Stretch out Thy Hand and heal us  
Where all these spots have been.

If we but touch Thy garment  
Thy virtue ours will be,  
The hem of that fair raiment  
Can give us purity.  
Jesus! we will not leave Thee,  
Thou canst, Lord, if Thou wilt!  
The burden is so heavy,  
Oh, take away our guilt!

Grant us again Thy blessing;  
Absolve our sins—confess'd,  
More Thy peace possessing,  
Leave to Thee the rest.  
Our understanding  
Love so great be given,  
Faith, all-comprehending,  
Thus leads to God and heaven.

Orange, N. J.

At a recent introduction of a bishop to his see somebody noticed a Dublin graduate wearing an Oxford hood. He pointed it out to the bishop, and said that this person stood there with a lie on his back. "Well," replied his lordship, "you can hardly call it a lie, but it is certainly a falsehood."

A SINGULAR traditional usage was carried out at Lisbon some days after the funeral of the late king. At three principal places in the city, platforms were erected covered with black cloth. A procession passed from one place to the other. The chief municipal officers of the city and the chief personages of the late royal household, all clad in deep mourning, formed the procession, which was preceded and followed by cavalry in mourning, the colors draped in black. Military bands accompanied the march, playing sad strains. Four shields, on which were painted the royal arms, were borne aloft on long staves. A multitude of people, all suitably dressed, were present, several walking with the procession. Arrived at the platform all the principal persons took up their places upon it, and one of the shield-bearers, advancing to the front, cried out in a chanting tone: "Weep, O Portuguese, for your King Dom Luis I. is dead." He then dashed the shield to the ground with such violence that it was shattered. This ceremony was repeated at the other platforms. Then the procession moved to the church of Santo Antonio da Se, where a solemn requiem service was held. During the whole ceremony all the bells of the city tolled.

One of the rarest, and certainly one of the most interesting, books in the

library of the British Museum, is what our ancestors called a "horn-book." It was in fact their primer, the ordinary means by which they began their education; and down to the reign of George II., must have been very common, for we see by an entry in the account-book of the Archer family, that one was sold in 1729 for two-pence. At present there is no book more difficult to obtain. The one in the British Museum was found a quarter of a century ago, in a deep closet built in the thick walls of an old farm-house in Derbyshire. It is said a laborer engaged in pulling down the walls of the ancient house, recognized it as the one from which his father had been taught to read. Upon the back is a picture of Charles I. on horseback, giving some approximation to its date. It is a single leaf, containing upon the front side the alphabet, large and small, in Old English and Roman letters, ten short columns of monosyllables founded on the vowels, and the Lord's Prayer; all set in a frame of oak, now black with age, and protected by a slice of transparent horn, hence the name of horn-book. There is a handle by which to hold it, and in the handle a hole for a string, so it could hang from the girdle. A picture of 1720 represents a child running, in leading strings, with a horn-book tied to her side.

A cheaper kind of horn-book had the leaf of printed paper pasted upon the horn, and perhaps the greater number were made in this way. If so, it is not singular that they should be scarce, for they would be very easily destroyed. Shenstone writes in 1742 of

"Books of stature small,  
While with pellucid horn secured all  
To save from fingers wet the letters fair."

The alphabet upon the horn-books was always headed by a cross, and so was frequently called the Christ Cross Row, or in common speech, the Criss Cross Row, this being the title under which a very worn specimen is catalogued at Oxford.

### THE PRIZE STORY.

## A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHEW.

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### CHAPTER III.

#### CONFIRMATION.

A sacred burden is the life ye bear  
Look on it, lift it, bear it solemnly,  
Stand up and walk beneath it steadfastly,  
Fail not for sorrow, falter not for sin,  
But onward, upward, till the goal ye win.  
*Frances A. Kemble.*

The vicar's face was growing graver and graver as he sat waiting, his memory busy with the days long past. At length, a gentle voice at his elbow roused him. It was Phebe, her bright eyes half tearful as she knelt down by his chair, a sweet little maiden in spotless white with her shining curls tucked away under the Confirmation cap with its floating veil. He was startled; he had been thinking of Emily as he saw her first in the glow of an Alpine sunset, and of Emily robed in her bridal white, and for a moment, the voice so like Emily seemed to stand beside him. Ah, no! those were Clarence's frank eyes that looked up to him in Phebe's.

"Godpapa," said Phebe, "I am come to ask you for your blessing before we go, and to thank you—but, O sir! how

can I—for all your teaching and your goodness to me, which I can never half deserve."

"My dear child, my little Phebe!" said the vicar, much moved, "may heaven's best blessings be showered on your dear head. God bless you, my god-daughter," he continued, "and keep you unspotted from the world and give you back to me as one of my jewels."

Phebe affectionately kissed the vicar's hand, and as the carriage wheels were now heard he led her into the hall, where the servants were drawn up to see them go.

"God bless her, I say," said Debby, the cook, to Mr. Millward's man, as the glass coach rolled away.

"Amen to that, Mrs. Debby," said he, "and happy will be the man as brings her from church on her wedding-day."

"He will that," said Mrs. Debby, "I mind her mother well, that was before your time—a sweet lady, and like a lamb on her dying bed, poor dear—but our young lady have a touch of her father's liveliness; there's no grumping where she be, I'll promise you, and always a civil word for the maids; my blessing on her!" and good Debby wiped away a tear as she went back to her kitchen to prepare one of her best dinners for this important day.

Meanwhile, Phebe with her father, god-father, and Aunt Dorothy, was rolling along the wide quay towards the cathedral, while the bells from its great square tower began their musical clangor.

Dear old bells! how many times had she not waked from happy dreams and heard them sounding the quarters in the still night hours, and now, thought Phebe, they were calling her to her Confirmation. All seemed bright to Phebe, the sunshine, the busy throngs on the quay and along the parade, the sparkling waters of the harbor, the fresh green of the trees, the smiles and bows of acquaintances as they recognized Mr. Millward's fine equipage and horses, and the distinguished occupant of the carriage. Phebe was very proud of her godfather, and homage to him gladdened her loyal young heart.

Bristol Cathedral is not one of the grand and magnificent cathedral edifices, but it has a beauty peculiarly its own, and its history dates far back in the dim antiquity of Saxon chronicles. Standing aside as it does from the rush of commercial life surging through the crowded streets of the sea-port city, this old abbey church of the Augustine Order speaks with an eloquent voice to the passer-by of the noble days when men wrought their faith into poems of stone and lavished their substance to make glorious the temple of God. Tradition says that where the cathedral now stands grew an oak, under which St. Augustine, the missionary, preached to the wild West-Saxons, and that a church was there built to commemorate the event. History, the better guide in this case, only tells us that in 1142 Robert Hardyng, descendant of Norsemen, but a pious and holy lord, gave to the Augustine monks of "Bristowe," fair land for an abbey. In front of the cathedral spreads the grassy enclosure called College Green, once the cemetery of the Abbey, surrounded with the triangular avenue of linden trees. This avenue, when

Phebe rode to her Confirmation that spring morning, was the gay promenade of beaux in laced coats and swords, and of belles in hooped skirts and patches. Here the fashionable world took its airing on fine days, and smiled, and bowed, and lived its aimless, artificial life, uncaring and unthinking that within a stone's throw of its idle uselessness, lived a vast and ignorant population, to whom this world was but a place in which to toil and to suffer.

A great crowd filled the pavements around the cathedral, eager to catch a glimpse of my lord the Bishop, and to note the troops of white-robed, white-capped maidens, and boys in their Sunday best, who were thronging into the church.

Like a dream it seemed to Phebe, until she found herself side by side with Patty, the maid, for they were both presented from their parish church of St. Stephen. Then the organ throbbed and pealed, and the long line of clergy came in, in stately order, the black-robed old vergers, with their rods, the Bishop, the dean and chapter, the singing men and boys all in snowy white, and among the clergy Phebe caught a glance of the tall, erect form and noble grey head of Canon Stanley. Then the service began. Oh! the beauty of it! Like a dream went on the grand old prayers, lifted to high heaven by countless faithful souls, then as now. The sermon was a short one from a short text, "Occupy till I come;" but Phebe always remembered the good Bishop's earnest and touching words as he appealed to the listening Christians before him not to be weary in well doing, and entreated each, in his station, to do all he could to lift the burden of sin that lay so heavily on the heart of humanity. In his closing words to those who were to-day to take their holy baptismal vows upon themselves, how tenderly he besought them to keep near to the Heavenly Presence, to walk in the safe paths of the Church's teachings, and to be living examples of her blessed influence.

The moment came at last when Phebe and Patty knelt together to receive the laying on of hands, the mistress and the maid, yet both in the loving eye of the Church equally her children. Then the dear, oft-repeated words fell again and again upon the hushed assembly: "Defend, O Lord, this, thy child, that she may continue Thine forever, and daily increase in Thy Holy Spirit more and more, until she come into thine everlasting kingdom." As Phebe left the altar rail she met the grave, yet kindly eyes of her godfather, and hers filled with tears as she knelt in her place once more. O, children of the Church! Do you ever think as you recall your gracious Confirmation hours, how many prayers, wafted above by loving hearts, your own wayward wills have made of none avail?

Phebe's earnest young heart was full of good resolutions as she laid her head on her pillow at the end of that eventful day; resolutions solemnly renewed when, surrounded by all who were dear to her, she knelt before the altar of her parish church on the following Sunday to receive the Holy Communion. Will the prayer that she be kept unspotted from the world be answered? We shall see.



## CHAPTER IV.

## MY LADY LIPPINCOTT.

Ever across the caustic of her words  
There dropped the wondrous nectar of her  
smile.

Company was invited for a late dinner at Eagle House one May afternoon a few weeks after Phebe's Confirmation, to celebrate her eighteenth birthday. When she entered her father's drawing-room, dressed for the occasion, she was seized upon and heartily kissed by a little lady attired in the height of the fashion, her fair hair dressed to a prodigious height and crowned with a towering superstructure of plumes and jewels.

"Upon my word!" exclaimed the lady, "the child has grown to be a beauty while I have been away upon my travels. Turn to the light, child! Let me see your eyes. Cousin Clarence all over! Not a touch, not one, of dear sweet Emily. Yes, yes, that is her smile though. I must take you to town, I see, and there will soon be raving about you. I shall steal you away from godpapa here, it is high time for godmamma to have her turn now."

"Don't turn the child's head, Aurlia," said Aunt Dorothy. "Handsome is that handsome does, I have always told her."

"Yes, yes, all very well for Susies and Betsies, but such bright eyes and rosy lips as these are beyond all dull proverbs. See here, mistress Phebe, I have brought my little gift for the important day. I'll wager my handsomest fan that my dear gossip the vicar here gave you a Bible and a Prayer Book to console your old age."

"Your ladyship would lose your fan," said Phebe, with a beaming smile, "those he gave me long ago—the Bible, when I first read a Psalm without spelling, and the Prayer Book when I said my catechism without missing a word. But his gift of today I treasure scarcely less, for it is himself."

"Himself!" said her ladyship, with a keen glance. "Yes," said Phebe, "a beautiful miniature, painted by no less a person than our young Mr. Tom Lawrence, of whom, you must know, we of Bristol are very proud, since he has made such a mark among the great artists in London." So saying Phebe opened a gold locket set with pearls which hung from a slender gold chain on her neck, and held it towards my lady, who clapped her hands like a child.

"Now this is good!" said she, "here have I brought a miniature of myself, painted in Paris by Madame Le Brun, and set in a pearl bracelet. Hold out your arm, child, there! fits for a nicety! Here are guardian angels for her, godpapa!" she added with a laugh.

"Yes, my lady," said Mr. Millward, "Beauty and Genius guarding Youth!"

"Now that is very pretty of you, cousin Clarence," said my lady with her gay laugh, "a compliment for both of us. I fear though that Genius will not willingly let Youth be taken away from his guardianship. What do you say, Mr. Stanley?" "My lady Lippincott will always have her own way, I doubt not," said the vicar with a bow. He knew her kind-hearted, butterfly ladyship of yore, and was only too thankful that she had not suggested the carrying off of his godchild to Paris or Switzerland and plunging her into the vortex of balls, routs, and card parties, long before this.

Lady Lippincott was own cousin to Clarence Millward on his mother's side. Her home was at her beautiful dower-house of Blaise Hall, a few miles west of the city. Her late husband had been attached to the diplomatic service in France, and had died some years before. Since his death my lady had traveled from one European capital to another, and after her period of mourning was over, had enjoyed to the utmost all the distractions that wealth, beauty, and a high position could bestow.

"I give you my word," she said, turning to her cousin, "I cannot bear to be crossed. You see, these are my plans." My lady seated herself on the great sofa and drew Phebe to a place at her side. "These horrible doings in Paris drove me away and nearly frightened me to death beside. My London house is leased until autumn and as I hate a London lodging, however genteel, I decided to come home, and try the Hotwell waters for my nerves. So there I am at Blaise, with madam, my mother-in-law, and our good old Count who has lost everything, dear man, in the terrible crash over there. Now we will set the milliners and the mantua-makers at work, and by October our Mistress Phebe here will be presented at court. I have planned her court-dress already, and I look for her to win a marquis at least."

Mistress Campbell looking quite out of patience, uttered an almost audible "pshaw!" for there was of old a tacit antagonism between her and her gay niece. Fortunately, the announcement that dinner was served prevented farther discussion, but nothing would do for her ladyship, but that Phebe must hand her down to dinner. She may, or may not, have known that each acted as an excellent foil for the other; Phebe, with her dark hair and eyes, in her pink brocade and gleaming pearls, and my lady Lippincott with her blonde beauty, in sea-green satin and sparkling diamonds. There were many other guests, but to Phebe her godparents were the most interesting, and before the evening was over she was fairly carried away by the fascination which her ladyship exercised over all who came within her influence. Gay as she was, and worldly, and taking no trouble to conceal it, there was yet nothing of selfishness in Lady Lippincott; she was generosity itself; she had mind enough to appreciate intellect in others, and heart enough to comprehend their goodness. She had been known to stay at home from a ball to nurse a sick servant; her purse was always open to worthy necessity, although her questioning was sharp enough to terrify impostors. She was a good woman, too, according to her light, although a long residence in France among a Voltaire-loving set of her husband's friends, had taught her a too-flippant manner of alluding to things sacred, which grated a little harshly on the more reverent habits of the Millward household.

Lady Lippincott's return was the occasion of a great change in Phebe's quiet life, for her lively ladyship must needs have her young cousin with her upon every suitable occasion. Whatever gayeties were on foot or wherever something entertaining was to take place, there were the beautiful Lady Lippincott and her fair niece. The arrival of these ladies in the gay circle

of visitors who were drinking the waters at the Hotwells that season was a fruitful source of gossip. My lady's hair-breadth escape from the Parisian troubles was eagerly canvassed, and went from mouth to mouth with sundry additions which would have surprised her ladyship could she have heard them. There was no end, indeed, to the speculations indulged in respecting Miss Millward's fortune, as the heiress of the Millward money, and the possible heiress of Lady Lippincott, a rich and childless widow. Praises of the younger lady's wit, grace, and beauty, were heard everywhere. It was understood that she was not to be considered fully "out" until after her presentation at court, which, said rumor, was to take place this next winter under Lady Lippincott's auspices.

Mr. Millward, however, gave as his final decision that Phebe's presentation may well wait until next year at least, and my lady, though with much good-humored grumbling, had to submit. Yet, she pleaded so hard for a visit from Phebe at Blaise Hall, that her father at length consented, and in the early days of June, she was established there, quite as the daughter of the house, with the delighted Patty promoted to be "mistress Phebe's maid."

(To be continued.)

## TO A CHILD FRIEND.

BY MARION COUTHOUY SMITH.

What a sweet thought God had for us,  
Dear, when He made the flowers,  
And gave to each its separate grace,  
Its fragrant breath, its dainty face,  
Its share of sun and showers.

What a sweet thought God had for me,  
Dear, when He sent me you!  
A flower to light my wintry days,  
Sunny and sweet in looks and ways,  
Tender in heart and true.

But best of all sweet thoughts is this—  
Dear, both for you and me—  
That surely as he made the flowers,  
And blest us with this love of ours,  
He loves us tenderly.

East Orange, N. J.

## ASSIMILATION.

BY THE REV. B. W. R. TAYLER.

Perhaps at no time in the history of the American Church has she been the object of so much attention as she is to-day. One can hardly take up any of the various denominational magazines or newspapers, without noticing that a great deal of space is given to the Church, whereas a few years ago they were contemptuously silent regarding her claims, her position, her work. They have been forced to this in accordance with a very simple rule of journalism, *i. e.*, that topics which are uppermost in the public mind, demand a certain space of public print. Whether the Church is praised, or blamed, or condemned, or "damned by faint praise," or lauded to the skies, is not to the point in the present paper. Suffice to say that as a topic for discussion, both in secular and religious journalism, the Church is pretty well "on top."

As a result of this discussion, people who have never given a second thought to "these 'Piscopals'" have the Church very prominently brought before them. A great many view with alarm this fact, some are maddened by it, but to the great majority it is simply so much "news." And the general public want to be *en rapport* with all prominent topics of the day,

The Church is, therefore, in this country, face to face with the public in a manner unlike any other period of her history. "What is the Episcopal Church?" "Upon what grounds does she base her claims?" "Why this prominence forced upon her at the present day?" are living, every-day, questions. The Church is, so to speak, enjoying a "boom," and as a "boom," unless properly repressed, and its hyper-enthusiasm checked, invariably results in disaster, the present Church "boom," unless handled properly by the priests of the Church, will introduce an element into the Church, which for the peace of our Zion, had, as yet, better remain for a little while longer without the pale.

In other words the Church is gaining immense acquisitions who are not properly assimilating the Church idea. The Church absorbs them, but from want of proper mastication, they are not digested. They are so much indigestible matter which clogs the functions of the body corporate. Absorption without assimilation is one of the greatest dangers menacing the Church to-day.

A very estimable old lady, not a member of the Church, said to me the other day: "I think I shall join the Episcopal Church, for I am captivated by her beautiful forms." "Madam," I replied, "is that all that would induce you to join the Church? If so, I cannot as yet recommend you to take that step. Forms are but mere husks which clothe the kernel. They are very necessary for the preservation of the kernel, but after all they are nothing but husks. Would you buy a book merely because it had a handsome binding? Would you buy a tin of preserves at your grocer's, merely because it had a pretty label? Would you choose for your companion a woman because she wore fine clothes? If so, you are not the person I think you are. Can you wonder therefore, that I feel offended and grieved because you love the Church merely for her external features? Are you willing to accept her discipline? Are you willing to take an active interest in her work? Are you ready to observe her holy seasons in the spirit which she would have you observe them? Are you ready to look up to her priests as authoritative religious teachers? Are you ready to stand up for her in good report and evil report? are you ready to study her wondrous history, so that you may enlighten others?" Her reply came slowly and thoughtfully: "Well, I had not considered those things. I like your services very much. Your surpliced choir is so beautiful. Your singing is exquisite. And beside some of the very best, perhaps the leading, people of the town, are members of your Church." "Suppose, madam," I added, "that instead of being here, you happened to be a resident of the little town of Wayback, where the Episcopalians worship in a little upper room; where the music, the best they can render, is poor; where the 'forms' you so much admire, are detracted from by shabby surroundings; where the people of the Church are a mere handful, and have hard work to pay their clergyman's scant salary; would you join the Episcopal Church there?" The reply was brief: "I don't think I should."

This lady represents a large class of people who are being attracted to the



Church. Too often, as I can personally testify, they are admitted into the fold of the Church without any training whatever in the truths of our religion. Instead of being a source of strength to the Church, very often they are a source of weakness, for having "joined the Church" from mere superficial motives they are the first to be offended and leave as unceremoniously as they came. They are a source of weakness, because while in a parish where the "forms" have all the additions of surpliced choir, good singing, etc., if perchance they happen to pay a visit to the town of Wayback, they do the Church in that town a lasting injury by instituting comparisons, and by staying away from church and attending the big Congregational or Methodist church on the other side of the street. Why? Because they have never been assimilated by the Church.

How many people in the average parish have fully been assimilated by the Church? What is the percentage? Probably on an average not more than ten per cent. How many of the congregation attend the week-day services? How many of the communicants attend the weekly Celebration! How many take sufficient interest in the Church to take a Church paper? The fact is we have been gorging the Church with an indigestible mass of uninstructed individuals, and the pulpit, instead of being a place where the Gospel of Jesus Christ is preached from, becomes a lecture-stand, from which we have to bring this mass into line.

Brother priests of the Church of God, the future is ours gloriously, if we take hold of our opportunities to-day. By instructing, educating, assimilating, we shall be keeping pace with this "boom." By receiving wholesale the unlearned and the unlearnable, the form-loving and music-captivated converts (?) we shall make probably a good showing when the bishop comes around to confirm, but oh! how much we shall be handicapping the Church in the future.

**LETTERS TO THE EDITOR.**

**AID FOR THE CLERGY.**

*To the Editor of The Living Church:*

The fact that our bishops in their late Pastoral have exhorted "the Church to provide some more suitable support for her aged and infirm clergy," and that the Church papers have entered upon the earnest discussion of the matter, would naturally furnish ground for the comfortable hope that the end so desirable would certainly be attained in the near future, did we have no past history in regard to this matter.

The trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen were appointed by the General Convention more than 30 years ago. It has from time to time appointed the most influential and efficient committees for the increase of the fund. And what has been the result? According to a late report (I am not sure that it is the latest) these trustees, as agents of the General Convention, and therefore of the American Church at large, are enabled (with the aid of the Royalty on Hymnals) to give only \$72 annually to each of 163 beneficiaries, with no evidence of making it serve the purpose of a "General Relief Fund,"

as it has been characterized. And what are the reasons for this signal, and I may say even disgraceful, failure in the past? Sacrilege and lawlessness.

Sacrilege, it hardly need be said, is one of the worst sins that can be committed, and has in the past been visited with punishments proportionate to its enormity. But how is the Church guilty of sacrilege in this matter? Like the Jews of old she has robbed God of tithes and offerings. And worse than the Jews, she has not only robbed God of what should go into His treasury or storehouse, but she has even robbed Him of the storehouse itself. It was imperative upon the Jews not only to pay tithes and make offerings, but those tithes and offerings were literally to be brought into God's storehouse. The priesthood were the joint owners of the tithes, for God had made them over to them. This divine arrangement was not repealed at the ushering in of the Christian dispensation, no more than infant Church membership was annulled, nor was it essentially changed or modified; but on the contrary, God's storehouse was always to be found at each bishop's Church for the first 460 years of the Christian era, as certainly as at the temple under the former dispensation. Now let the Church gather the Lord's money into the Lord's storehouse, and use it as the Lord's, and not on selfish and commercial principles; and then the present disparity in ministerial support would disappear, and all of His ministering servants might comfortably hope that from their equitable share of the tithes and offerings they might be kept, at least, a little above the pressing wants of each day, and so save a trifle to turn over to "investment associations for the benefit of the clergy, their widows and orphans" (as recommended), or for other similar use.

The Church with her claims of Catholicity would thus replenish and use the Lord's treasures except that she is a violator of Catholic practice and Catholic law. The Christian bishops of the first centuries, when our code of Catholic canon law was promulgated, with suitable advice and assistance on the one hand, and under suitable restraints and safeguards on the other, stood as God's highest representatives in the Church, and were each held responsible by provincial synods for the right use of the Lord's money. And is it not strange that the Church should have become so bewitched with the devices of mediævalism and the novelties of more modern times that, when one proposes as a remedy for the evil in question and others of a like nature, a return to divine principles as illustrated by Catholic law and practice, he should be patronizingly commiserated as a cranky, impracticable *doctrinaire*?

But are these divine and Catholic principles inapplicable, or even in conflict with principles now and here in our country generally received and generally applied? I answer: No; but on the contrary, quite in harmony with them. And the modifications in our common school system which experience has imperatively demanded, and which brings it more in harmony with the primitive and Catholic principles of the Church, is quite significant and instructive, and ought to shame the Church into a practice consistent with her professions of Catho-

licity. The American ecclesiastical parish and the American common school district had the same common parentage. Each parish and each school district had its own complete identity, and stood in practical isolation from each other parish or district, as the case might be. They were analogous institutions. But in educational matters this theory has been found wanting, and has already become so modified as to be practically abandoned and replaced by a better, except in a comparatively few intensely conservative communities, and even in these the leaven of the needed reform is working, so that, according to all indications, the day is not far distant, when in all parts of our land you will find the common school interest one within certain well-defined bounds, whether they be those of a town, municipality, or county. And this change, amounting practically to a revolution, has gone on, and is going on so quietly as not to produce even a ripple on the surface of society, whether social, civil, or religious. Indeed the average citizen hardly realizes what a change has actually taken place. May we not hope for a change equally needed and analogous to it in our ecclesiastical affairs, thereby bringing the Church more thoroughly into conformity with her professedly Catholic status, and remedying scores of evils, together with the grievous one under consideration? I am sure that no course will remedy them so quickly, so well, and in a way so generally acceptable as this, when the matter is fully understood by our people.

F. GRANGER.

*Buffalo, N. Y., Dec. 30, 1889.*

**CLERICAL THEOLOGICAL READING SOCIETY.**

*To the Editor of The Living Church:*

Will you kindly give me a little space to call the attention of my clerical brethren to the above society, which has been formed by a few of the clergy? Briefly, its object is to encourage habitual and systematic theological study daily throughout the year. That is, each member pledges himself to study theology for at least one continuous half-hour each week-day, and for each default a small fine is imposed, and these fines are to be each year voted to some good work.

There are few of the clergy, I fancy, who do not feel the need of some such stimulus. If the Church is to be a real power and influence in this land the clergy must make her so. People embrace a poor, man-made religion, because they do not know anything of the existence of the religion from heaven. Theology, dogmatic, moral, ascetical, is the antidote for the emotionalism, sensationalism, and sentimentality in so much of the religion of to-day.

It is proposed to begin this society on St. Paul's Day, Jan. 25th. If any of the clergy wish to avail themselves of this stimulus, a copy of the rules, etc., can be had by addressing the undersigned, the secretary, and enclosing a stamp for postage.

E. B. TAYLOR.

*Vergennes, Vermont.*

**"UNIFORMITY DESIRABLE."**

*To the Editor of The Living Church:*

Before the meeting of the late General Convention, I drew attention in your columns to the discrepancy between the forms of the *Nunc Dimittis* and *Benedictus* as authorized by the

previous General Convention, and the forms as they already existed in our Prayer Book, in the Gospels for the Festivals of the Purification and St. John Baptist, expressing a hope that the former should be made to conform to the latter. The Rev. Mr. Dumbell characterized my remarks as a strange mistake, and assured your readers that these anthems were given in the same form as in the English Prayer Book, which corresponds with the form in which they had always appeared in our own. So unqualified an assertion, accompanied by so distinguished a name, as I know Mr. Dumbell's to be, was perfectly satisfactory, and looking on the matter as settled, I have been hoping ever since that some of the duly-authorized forms would find their way to our little parish, but thus far have hoped in vain. We have Prayer Books from such well-known Church publishers as Pott, Whittaker, Young, etc., but they all have the version of which I complained. As I know many besides myself who would like to know where to procure the "authorized version," perhaps Mr. Dumbell will be kind enough to mention, through your columns, any publisher from whom it may be obtained.

M. E. BEAUCHAMP.

**HOLY INNOCENTS.**

*To the Editor of The Living Church:*

There are those who question the use of the adjective, holy, with the Innocents, on the ground that, as the Innocents were martyrs in deed not in will, they are entitled to be sainted. In a discussion of this kind it is always well to see what the Church has thought of the point in question; so with the permission of the Dean of Davenport, I have made use of his collection of liturgical writings to try to get a sort of consensus on the subject. I will give a list of liturgies examined: The Leofric Missal, used in Exeter cathedral during the Anglo-Norman period; the Sarum Missal and Breviary; the York Missal and Breviary; the Ambrosian Missal and Breviary; the *Missal de Paris*; Forbes' edition of the Gallican Use, or the *Missale Gothicum*; the Roman Missal and Breviary in use to-day; the Greek Liturgy in use to-day; the First Edward VI. Prayer Book; the Queen Elizabeth Book; the English Prayer Book of to-day; and the American Book.

In all these, except the English after the Reformation, the day is always spoken of as the day *sanctorum innocentium, SS. innocentium, sanctorum innocentium, sanctorum infantum*, or in Greek, *ton agion nepion*. In the First Edward VI., the adjective, holy, is dropped, so also in Queen Elizabeth's Book; in the modern English and American books, the table of Lessons and the collect are for the Innocents' Day, while the table of feasts has the Holy Innocents. It seems from this that the Church in her offices previous to the re-Reformation, had set her seal on the expression, Holy Innocents', and that the Anglican branch has so far sanctioned it as to retain it in one place in her Prayer Book.

H. P. S.

**MARRIAGE AFFINITY.**

*To the Editor of The Living Church:*

In THE LIVING CHURCH of Nov. 30th, is an invitation to discuss in your paper the above-named subject, and this with the strange anticipation that the subject is to come before the House of Deputies at its next tri-



ennial meeting. How difficult it seems to be for some persons to take a hint.

The whole course of the House of Deputies, at the late meeting of the Convention, showed most conclusively that it considered its duty as fulfilled in accordance with the resolution on page 313 of the journal of 1886. Again and again the effort was made to bring this subject to the attention of the House, and just as often was the effort unheeded, and the matter passed silently by.

As the House was evidently convinced that legislation had proceeded to the full length of satisfying the resolution, and that no action taken by the House could define meaning or duty in the premises more distinctly and effectively than now they remained, it would therefore dismiss the subject in the most graceful and benevolent way possible, by permitting it to withdraw its presence, and pleading after the mode of silent consent.

And being that it was in this charitable way allowed to excuse itself, it was clearly by the House expected that the subject would understand sufficiently the temper of the House towards its unwelcome presence, and not again intrude itself.

If then, the advocates of that measure suppose our General Convention is about to follow the erroneous and stupid course of the English Church in declaring that Leviticus xviii. must be interpreted as referring to marriage, then we must devoutly and prayerfully hope that their hypothesis may be as disappointing to them as we confidently believe it will prove to be. As I have said in my published treatise on the subject, "this eighteenth chapter of Leviticus has no more reference to the institution of marriage, or the lawful qualifications of those thus proposing to be joined together as man and wife, than it has to the pyramids of Egypt, or the moral character of those who erected them."

In chapter xx. of the same Book, and from the tenth verse onward, especially in these words of the 11th verse: "And the man that lieth with his father's wife hath uncovered his father's nakedness," is this term of "uncovering nakedness" plainly and definitely shown to mean adultery and lewdness, unconnected in any way with marriage. Neither can the Hebrew word *galah* be made, in the most free and loose sense, to mean marriage.

I would like to say much more, but I fear the editor will think my communication too long already.

JOSHUA WEAVER.

#### BOOK NOTICES.

ALEXIA. By Mary Abbott. Chicago: A. C. McClurg & Co. Handsome red cloth. Pp 177. Price 75 cts.

We have rarely found a more perfectly idyllic little love-story than this.

BETTY LEICESTER. A Story for Girls. By Sarah Orne Jewett. Boston and New York: Houghton, Mifflin & Co. Cloth. Price, \$1.25.

This is a story that but few have the gift to write. With no incidents of unusual interest, the story of the summer of a girl of fifteen is sweetly told. No girl can read the book without an arousal of better and nobler impulses. Miss Jewett has a way of rendering the most ordinary and commonplace charming to old and young readers.

THE ABBE CONSTANTIN. By Ludovic Halevy of the Academie Francaise. Illustrated by Madame Madeline Lemaire. New York: Dodd, Mead & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.75.

Messrs. Dodd, Mead & Co., have published a translation of M. Halevy's popular novel, which is indeed an edition *du luxe*, barring the cover, which is too flimsy for the richness of paper and daintiness of illustration. The name of the translator is not given, but the work is well done. "L'Abbe Constantin" is a sweet, pure story. The rich and charming Americans who play so important a part, are charmingly drawn and with a delicacy which makes their audacity quite captivating.

SANT ILARIO. By F. Marion Crawford. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Cloth. Price, \$1.50.

The readers of "Saracinesca" will be glad to follow again the fortunes of that

noble family. As a story, it is deeply fascinating, even to those who read simply to be amused. But to others, who see, underlying the novel, a deep and keen study of the Roman people, it becomes a work of permanent value. Mr. Crawford, from long residence in Italy, understands thoroughly the Italian nature. The dominant forces, born of long centuries of temporal and spiritual power, have left an indelible impress upon the Roman character, and this, with inimitable skill, Mr. Crawford has portrayed. Sant Ilario will rank among the great novels of the year.

A COLLECTION OF LETTERS OF DICKENS, 1833-1870. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Cloth. Price, \$1.25.

This collection has been made from the three volumes of Dickens' letters edited by his daughter and sister-in-law, and published nearly ten years ago. It is needless to say that no word of the original has been changed, and omissions have been indicated. Every thing characteristic of the writer has been preserved, passages relating to his domestic relations, his love for his children, his religious views, his opinions on politics and public questions generally, his personal adventures, and every important reference to his books or the characters they contain. The American allusions have nearly all been retained, and thus, although many letters have been curtailed and many others omitted, neither color, humor, nor personal accent of the original three volumes has suffered.

INDICATIONS OF THE BOOK OF JOB. Also, a Preliminary to the Indications. By Edward B. Latch. Philadelphia: Press of J. B. Lippincott & Co.; Chicago: A. C. McClurg & Co.

This writer thinks that "the sacred records clearly call for the existence of man far beyond the conventional six thousand years." He has therefore invented a new and highly allegorical system of interpretation, to accept, which we should have to re-write all our commentaries, and elaborate a new theology. The races of men were created successively, there were several Advents of the Messiah, and the Incarnation is confounded with the eternal generation. Satan is spoken of as living and active in the "anti-creative eras, or eras during which no creature exists." Satan therefore is not a creature. Job was the Adam of the third or black race. He was created about the year 13,465 B.C. His sons are "evidently" the sons of God spoken of in Genesis vi. and were destroyed by the flood. The comment adopts the English version as final and exhibits no knowledge of the Hebrew. The writer finds everywhere clear indications of the truth of his theories, but we imagine he will convince very few of their soundness. The wonder is that such a mass of vagaries should ever have found its way into print.

A NEW COMMENTARY ON GENESIS. By Franz Delitzsch, D.D., Leipsic. Translated by Sophia Taylor. 2 vols. New York: Scribner & Welford; Chicago: A. C. McClurg & Co.

Prof. Delitzsch is the prince of commentators. Unlike most Germans, he combines with profound critical scholarship, orthodox theology and a clear and beautiful style. In the preface to the present work, which is the fifth edition of the commentary which first saw the light in 1852, the author, after acknowledging his indebtedness to recent editors, proceeds thus: "Nevertheless, the praise of full and complete scholarship will still be withheld from it. For the spirit of this commentary remains unaltered since 1852. I am not a believer in the 'religion of the times of Darwin.' I am a believer in two orders of things and not merely in one, which the miraculous would drill holes in. I believe in the Easter announcement, and I accept its deductions." But though the inner circle of the so-called "higher criticism," with its tone of assured infallibility, may condemn this work as falling short of "full and complete scholarship" because the author does not echo its present conclusions and stand ready to change when it changes, the Christian student will approach with some confidence the work of a man so well armed at all points as Prof. Delitzsch, and at the same time so fearless. He is quite ready to accept all the real results of criticism

while he casts aside the hazardous speculations, which, based upon too narrow a generalization and neglecting facts which must be taken into account, expose the destructive bias of their authors. In an introduction of 59 pages, the author treats of the present position of criticism in connection with the Book of Genesis, and incidentally of the Pentateuch as a whole. We thus learn how far one of the most learned commentators of the century has been led to accept the conclusions of which we have heard so much, with reference to the date and composition of the sacred books. The following statements will indicate the spirit which controls his pen, and points the way to those distinctions which will emancipate the student from all fear of the results of the most thorough and searching analysis. "Inspiration," he says, "holds good not of the several documents of the Pentateuch, but of that extant whole into which these writings, which considered in themselves, might have been incomplete, one-sided, and insufficient, were worked up. The Christian, as such, regards the Pentateuchal historical work and the Holy Scriptures in general as a unity, the product of One Spirit, having one meaning and one object. And this unity really exists in everything which concerns our redemption and the history of its preparation and foundation, and is exalted far above the discoveries of critical analysis." "Genesis is the most difficult book of the Old Testament . . . and problem upon problem, through which we have to beat our way, rises in our path. We hope, however, to get through without making shipwreck of our faith. For the ground on which our faith is anchored is independent of scientific evidences." The Catholic Churchman can fully echo these utterances. He holds the Bible to be a sacred book upon the authority of the Church which has placed it in his hands, not because its various parts were written by this or that man, at an earlier or a later age, or out of one variety of sources or another. He can view with equanimity all the researches of the critics and accept any conclusions upon such questions which may be established upon sure foundations. These investigations are curious and interesting, no doubt, but they have no necessary relation to the domain of faith. That rests upon other grounds and "is exalted far above the discoveries of critical analysis."

"THE Prayer Book Reason Why," is the title of a book now in press by Mr. Thomas Whittaker, New York. The contents of the book are in the form of questions and answers on the ritual, history, doctrines, and usages of the Church as suggested by the various offices of the Book of Common Prayer. The work has been highly commended by a number of bishops and distinguished clergymen as a valuable source of instruction for Church people generally, and as especially useful to teachers and older pupils in our Sunday schools.

THE attention of the clergy is called to a new "Benedicite" by S. A. Wise, organist of Trinity church, Brooklyn. This canticle which is generally sung in Advent and Lent, is of such length that its use is often looked upon as a weariness to the flesh. The author of this new rendering has not only combined the different verses so as to enable it to be sung in about half the usual time, but has set it to sprightly music.

MR. THOMAS WHITTAKER will publish this week, "The Prayer Book Reason Why," giving catechetical instruction on the doctrines, usages, holy days of our Church, by the Rev. Nelson R. Boss; also "Pathways to the Church," by the Rev. Geo. W. Shinn, D. D., a brochure intended for wide circulation.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

#### BOOKS RECEIVED.

A LITTLE PILGRIM. By Mrs. Oliphant. Seaside Library Series. George Munro, New York City.

PRINCE FORTUNATUS. By William Black. Illustrated. Price 50 cents.

DIANA WENTWORTH. By Caroline Fothergill. Price 45 cents.

KIT AND KITTY. By R. D. Blackmore. Price 35 cents.

AN OCEAN TRAGEDY. By W. Clark Russell. Price 50 cents.

Franklin Square Series. New York: Harper & Bros.

AN HONEST HYPOCRITE. By Edward Staats De Grote Tompkins. Price 50 cents. New York: Cassell & Co., Limited; Chicago: A. C. McClurg & Co.

SEED THOUGHTS FOR WORKERS IN HIS NAME. By Annie Darling. New York: A. D. F. Randolph & Co. Price, 35 cents.

MUSICAL DICTATION, a Practical Guide for Musical Students, by Frederick Louis Ritter, *Mus. Doc.* Part II. 75 cts., is the latest issue in the music primers edited by Sir John Stainer, and published by Novello, Ewer & Co., London and New York. From the same house are received in octavo, anthems: "Render your heart," (Lent) by J. Clippindale; "Come ye faithful," (Easter) by the Rev. E. V. Hall; "When God of old came down," (Whitsun Day) by the same composer, Precentor of Worcester Cathedral. Also, "Bring unto the Lord," for tenor solo and chorus, by Dr. F. E. Gladstone; "God is our Refuge," by Arthur Foot; "Hear my prayer," by Mendelssohn; and "In the fear of the Lord," by J. Varley Roberts. All these will be found devout, interesting, and easy.

#### PAMPHLETS RECEIVED.

AN OUTLINE HARMONY OF THE FOUR GOSPELS, with brief notes. By the Rev. George C. Foley, rector of Trinity church, Williamsport, Pa., for the use of Sunday School teachers and Bible students. New York: Thomas Whittaker. Price 10 cents.

SINS OF THE TONGUE. A sermon by the Rev. J. Rice Taylor, late rector of St. Paul's church, Grand Rapids, Mich. Second edition.

THE PLACE AND WORK OF A CHRISTIAN LAYMAN. A paper read before the Church Club of Delaware, Nov. 21st, 1889.

THE IDEAL AND MATERIAL IN OUR NATIONAL LIFE. Commencement address at Lasell Seminary for young women, Auburndale, Mass. By Alexander McKenzie, M. D.

CATALOGUE OF PHOTOGRAPHS, Engravings, Paintings, etc., at Lasell Seminary.

CATALOGUE OF DARTMOUTH COLLEGE. 1889-90.

CATALOGUE OF HOBART COLLEGE. 1889-90.

FIFTY-EIGHTH ANNUAL REPORT OF THE COMMISSIONERS OF INDIAN AFFAIRS.

THIRTY-FIRST ANNUAL REPORT OF THE HOUSE OF MERCY, New York.

REGISTER of Cornell University, 1889-90.

REPORT of the Children's Twenty Minutes' Society for 1889.

THE PARISH YEAR BOOK of St. Michael's church, New York City, 1889.

TWENTY-FIFTH Annual Report of the Sheltering Arms, New York, 1889.

BENEFICIARY EDUCATION SOCIETIES. Prize Essay. Evangelical Education Society.

THIRTY-FIRST Annual Report of St. Luke's Hospital, New York City.

FIFTY-EIGHTH Annual Report of the Commissioner of Indian Affairs.

CATALOGUE OF THE GENERAL THEOLOGICAL SEMINARY, 1889-90.

#### OPINIONS OF THE PRESS.

The Parish Messenger (Omaha).

PREDESTINATION IN THE THIRTY-NINE ARTICLES.—The XVII Article teaches the doctrine of Predestination, it is true. So does Arminius; so does St. Paul; so must any one who believes Holy Scripture. The point of dispute is not Predestination, but the moving cause of God's eternal decree, whether it is absolute, depending only on God's arbitrary will and pleasure, with man passive and helpless; or conditional, dependent on man's own use of God's assisting grace. There is nothing more horrible in God's condemning non-elect infants, dying in infancy, to everlasting flames, than there is in condemning to the same flames grown-up men, who never for a moment, had the power to do ought to turn aside God's wrath and reprobation. There is no more power of choice or moral exercise of the will according to Calvinism in the full-grown non-elect man, than in the elect or non-elect infant. If all infants, dying in infancy, by the will of God, or the ignorance or crime of men, are elect, predestinated to life, the inevitable corollary to our unenlightened understanding, seems to be that all men are elect, also, predestinated to eternal life. We cannot see how all infants are elect if they die, but only a very small portion of them elect if they live, when the whole matter of election depends solely, according to the Confession, on God's sovereign will and pleasure, and not at all because of anything that He foresaw in them.

The Chicago Times.

THE MAYOR IS RESPONSIBLE.—There are various reports concerning what is doing, or is to be done, or may not be done, regarding gambling in Chicago. All such speculation is idle. The matter rests now where it has rested since last April, in



the hands of the mayor. His power is complete, and will not be acknowledged by any one more readily than by the gamblers themselves.

The Christian Union.

Calvinism Doomed.—For ourselves, we believe that Dr. Patton is right in thinking that mere amendment of the Confession will satisfy the growing restlessness in the Church and dissatisfaction with its Standard.

It would be a great favor to the publisher if subscribers would note the date of the expiration of their subscriptions and forward the renewal without waiting for a bill.

Binding Cases.

Our subscribers desiring to preserve their copies of THE LIVING CHURCH for future reference, can obtain the Emerson binding cases of us, neatly bound in cloth, with the title lettered in gold on the front cover.

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PRECAUTIONS TO BE USED IN CASES OF SCARLET FEVER AND DIPHTHERIA.

Scarlet fever and diphtheria are always lurking about at this season in more or less virulent form. To mothers and those in charge of young children, a few hints may be timely.

Cases of infection that could be accounted for in no other way, have been explained by the fingers as a vehicle. In handling money, especially of paper, door-knobs, banisters, car straps, and a hundred things that every one must frequently touch, there are chances innumerable of picking up germs of typhoid, scarlatina, diphtheria, small pox, etc.

Cases of infection that could be accounted for in no other way, have been explained by the fingers as a vehicle.

and scrupulously washed. We hear much about general cleanliness as "next to godliness." It may be added that here, in particular it is also ahead of health and safety.

An eccentric clergyman had been much annoyed by a way the members of his congregation had got into of looking round to take stock of later comers. After enduring the annoyance for some time, he said, on entering the reading-desk one day:

Rheumatism originates in lactic acid in the blood which settling in the joints, causes the pains and aches of the disease.

Weak eyes and inflamed lids indicate an impure condition of the blood. The best remedy is Ayer's Sarsaparilla.

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Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease.

I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything.

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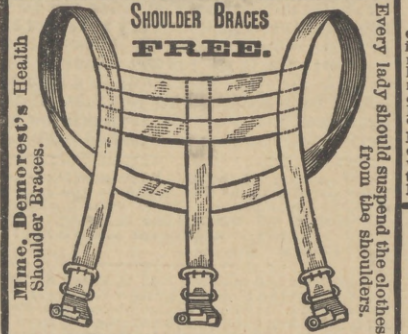
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